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The EXPOSITOR

AND HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business



HE letter reached me this morning from an office not greatly over a dozen miles from my study.

"May I have the pleasure of an interview with you for my column in the Sunday Courier-Express?"

I am especially interested in writing about your recent trip into the Mexican jungle. As I have no car, I should like to interview you in Buffalo. Please let me know when you can come to town."

The thoroughly sound, if ancient, admonition "seek and ye shall find," "knock and it shall be opened unto you," still holds and I am not much more intrigued by the editor who asks that I come to his office to be interviewed than I am by the pastor whose evangelistic activities consist rather largely of a printed statement in his weekly bulletin to the effect that "strangers wishing to unite with our church will find the pastor in his church study on Thursdays from four-thirty to six."

John

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A PROPHECY

ORVA LEE ICE

HOW would anyone dare make a prophecy in such a mad-cap world? There are thousands of astrologers, spiritualists, fortune tellers and medicine men but none of them foresaw the cataclysms of the past few months. Which of them would dare to predict what will happen in the next eight weeks? Austria, Czecho-Slovakia, Poland, Belgium, Holland, Denmark were once nations in their own right. Now they have gone; blacked-out. France, armed in steel, prepared and ready went down in eleven days. One has to rub his eyes to believe it. And now, six divisions of planes, six air-madas, are poised to blast the British off their tight little island. What will come with the Spring?

Would anyone dare to make a prediction as to what will happen in the economic world? The war of 1914 cost Germany one hundred billion dollars and it is now known that had Germany won the war she could not have escaped economic collapse. In her banks at the beginning of the war were four and one half billions of the deposits of her people. When inflation came all that those securities would bring was what they were worth for pulp.

Who can predict what will come whoever wins this war? What with our own national budget in the red to fifty billions now and a projected deficit of sixty five billions, what would happen here if this war should suddenly cease? Yet we do not consider ourselves actively in the war. There are even now unemployed in our country. What would there be if peace were declared and our mills, mines and factories should shut down? What could save us from economic collapse and revolution? What of the nations actively in the war? Who knows?

What of the ecclesiastical future? Would anyone venture a prophecy? One hundred and sixty million people have openly left the church in Russia. Ironically enough the church there was called the "Orthodox" church. In

Germany the church has bowed to nationalism. If Europe is nazified the European church will be nazified. In Japan the Christian church has been Japanized. If Asia falls to Japan the Christian complexion there will have to shade over toward Shintoism. Then what of missions? Doctor E. Stanley Jones claims that some fourteen of his own personal friends have been martyred for their faith.

In America Christianity has not escaped. In other nations millions have avowedly, openly left the church. In our country millions have left saying nothing about it. Materialism and cynicism have taken heavy toll of the church. Who knows how to prophesy concerning the future of Christianity in the world?

One thing I think we can prophesy, one thing be very sure about, God's will will be. As Matthew Arnold said, there is a power not ourselves that works for righteousness. Goodness, beauty and truth, justice, love and peace are the ways of God and whatever nation or people is not on the side of these universals is doomed for Limbo. God works relentlessly and it is settled forever that His will will be.

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart;
Lord God of hosts, be with us yet
Lest we forget, lest we forget."

In the socio-economic world few would hazard a prediction as to the future. But those of faith are bold to say, God's will will be. Man has been arrogant. He has heralded modern science as savior. In his hands he has power that unfortunately he is morally unfit to control. Mr. Nobel is a pathetic object lesson of this. He gave to man dynamite—power. That is what he called it. Then, when he saw the power he had placed in their hands being used by men to blow each other to bloody little bits he frantically rushed out into the world offering thousands of dollars for some peace plan to save man from the power he had given into his hands. Modern super-machinery is a robot out of control, a Frankenstein crushing its inventor. As for science,

*Wilkinsburg Baptist Church,
Pittsburgh, Penna.*

technocracy, humanism, materialism, man has been out there and looked over the deep end and it has taken his breath.

In a recent number of the *American Magazine* Rose Mary Langer, who went through the fall of Warsaw, recites her experiences. For many days she listened to the terrifying bomb explosions and then her own home was hit. She ran through the flaming streets leading her two children, one eight years old and the other three. "For days and weeks," she writes, "I went about so hungry that I felt like crying. I slept on benches, on the floor, on the staircase." And then she makes this discovery: "Why, a square meal, a clean bed, a bath are not 'essentials' at all. They are not to be taken for granted but appreciated as wonderful gifts. I lost my faith in the value of material things. When I discovered that all my belongings were burned, I could not even feel sorry. After all, I had expected we would lose our lives, and we lost only our property. It looked like a good bargain and it still does. Today, in the United States, I do not envy my friends their lovely homes. All material things have acquired in my eyes a strangely perishable aspect that seems to rob them of half their attraction." She lost her faith in the value of material things. But what an expensive teacher a blitzkrieg is! Must we also in America learn that lesson the hard way?

In the international world who knows what will be? There also we can be certain God's will will be. Germany may win the war. Who can say? And hard as it is for me to see how God's will can be worked out through Mr. Hitler and Nazism, I prophesy still, God's will will be. Israel had to deal with Sennacherib. Alexander was a scourge of God. Admiration springs at the bold faith of Leslie Weatherhead who stood preaching under the strain of screeching bombs and could say that since God used Alexander in ways that never would square with the spirit of holiness and goodness so today he could cause the wrath of man to praise him. God used the enemies of his way of life to accomplish his purpose; that Germany could win and still God's will would be.

Out of the furnace of war have come purified Christian manifestations. Stubborn material takes heat. Out of war-scared China comes this experience. A Canadian who was a dinner guest of Generalissimo and Madame Chiang Kai-Shek was asked by his hosts to join them in their evening devotions. Says

the Canadian: "I never expect to hear such a prayer again in all my life. The General began with a simple expression of thanks for their personal safety. Then he added thanks for the courage of the nation under fire. Then he prayed for strength for the men in the field and along the firing lines; he prayed for strength for himself. But the most amazing thing in his prayer was a plea that God would help him and help China not to hate the Japanese people. He prayed for the Japanese Christians and all the suffering multitudes of Japan whose impoverishment was making the war on China possible. He prayed for the people bombed, for forgiveness for those who dropped the bombs."

In the ecclesiastical world God's will will be. Make no mistake about it. From a world stormed at by shot and shell, sitting with their great coats buttoned tightly about them, for here was no fire, the leading ministers of the church of England gathered during January and drew up a program of post-war aims. It called for the unification of Europe. It condemned the struggle among nations for favorable trade balances. It condemned the profit system. It advocated recognition of the rights of the laboring man. Said John Middleton Murry, "The church fails in leadership because it shows no signs of having known despair; no evidence of having been terrified by its own impotence." Said Doctor William Temple, Archbishop of York, "The war is not to be regarded as an isolated evil detached from the general condition of western civilization. It is one symptom of widespread disease and maladjustment, resulting from the loss of conviction concerning the reality and character of God." This was all hammered and beaten out with bombs. What men would not do in times of peace they are having now to do in times of distress and war.

Times are distressing; men's hearts often fail them for fear; no man may tell what the immediate days may bring forth; but one thing is certain, they will bring forth the will of God. God's will will be. There is an endless purpose for good at work in the world. It shall not always be frustrated.

"On the far reef the breakers recoil in shattered foam
While still the sea behind them urges her forces home.
The reef is strong and cruel, upon its jagged wall
One wave, a score, a hundred broken and beaten fall.
Yet in defeat they triumph; the sea comes flooding in.
The waves may break in failure, but the tide is sure
—to win."

OUR INESCAPABLE *Sins*

EDWARD YOUNG

COMPARATIVELY speaking, it was a morally simple world that we lived in yesterday. It dawned with a happy go lucky faith that most everybody was right—every day in every way the world was getting better and better. Ignorance was the only remaining sin and we were fast conquering that. Totally outside our structure of thought were Paul's words to the Romans, "There is none righteous, no not one." That was the voice of despair from out a dead past, a voice that could not conceive of the march of progress we were making. And a world in which most everybody is righteous is a morally simple world.

Soon, however, this lovely picture of an altogether lovely world was rudely shattered by grim events that made us realize that lust and greed and selfishness lay deep in the hearts of men. We awoke to the fact that we lived in a vastly more tragic world than we had supposed, a world that did not move unflinchingly upwards, but could actually stand in danger of crashing down about us. Aye, there were the righteous, but indubitably there were the unrighteous also.

Still the moral outlines of that world remained fairly simple. Here on one hand were the good people who did good deeds that had good consequences. On the other hand were the bad people who did bad deeds that had bad consequences. The saints were altogether saints and nothing but good resulted from their saintliness. The sinners were altogether sinners and nothing but evil resulted from their sinning. Life, its ideals and institutions were easily classified. Education, science, peace-movements, democracy, these were wholly good, while ignorance, unscientific ideas, war, dictatorship, these were wholly and altogether bad. Just so, and when you can outline the moral world with such clear, bold strokes you still live in a morally simple world.

The day we now face, however, is nowhere near so simple. For we are discovering a truth that has always existed but of which we have not heretofore been conscious, that there is no element of evil in every good deed and an

element of good in every evil deed. Good and bad do not run out clearly in opposite directions but bewilderingly criss-cross each other complicating every situation.

Let us illustrate that by the major problem now confronting us. We can no longer say that peace movements are wholly and altogether good, without a single evil consequence. Explain the matter as we will—the fact is that what has continually given Hitler and all he stands for, the all important initiative in battle, has been the deep desire for peace in the hearts of his opponents, their reluctance to let loose the dogs of war.

Wrote Shakespeare, "Nothing emboldens sin so much as mercy." That is not the whole truth but there is some truth in it. And the man whose love of peace is a Christian love and not a desire to sit tight on his possession, is just such a man of mercy, who emboldens the ruthless and the brutal. Without a doubt the peace movement in England and America has given opportunity to ruthless, power-drunk military machines to march their armies over the face of Europe and of Asia, to kill some, to plunder others and to make slaves of those remaining. In one sense the suffering of millions of people in this tragic hour can be laid at the door of the devotion to peace of millions of Christians. Indeed, we who love peace and wars for peace had better not take a self-righteous attitude, prate of a holiness that is without blemish. I am a man of peace. I cannot reconcile mass murder with my Christian faith. But if you point out to me how my peace stand becomes all involved in all kinds of evil consequences, I must plead guilty. It is the only realistic thing I can do.

On the other hand, who is so blinded by hysteria that he can think war altogether good. Nay—the appalling evils that would result from taking our country into war strike like a branding iron upon our consciences—war with its murder of innocent women and children, its indiscriminate destruction, its undermining of the morals and decency of the boys who fight it and of the populace that stays at home and cheers every devilish thing its soldiers are doing to the enemy.

Listen to the dilemma of a deeply religious

Presbyterian Church,
East Aurora, N. Y.

man, now supporting the allied cause. Writes Judah L. Magnes, President of the Hebrew University in Jerusalem, "When I support this war, as unhappily I do, I know that I am in conscious rebellion against the divine command. It is a terrible thing to realize that what once I thought was a part of my religion (namely pacificism) is subject to change because of what a single man (like Hitler) can do. We are transgressing God's word knowingly. But we do not know what else to do." What a tragic dilemma, yet it is the dilemma of every spiritually sensitive soul who feels he must support the institution of war. His stand, he knows, is inevitably followed by evil consequences.

Wrote the author of first John, "If we say we have no sin we deceive ourselves and the truth is not in us." So—no matter where a man stands today on this critical issue of war and peace, if he says he has no sin, he deceives himself. All the self-assured holiness of his stand will one day crash upon the brittle fact of the evil consequences of his stand.

Nor can we say that education is so altogether good, right, lovely, that it has no results but good results, not when the consequences of education are so often to make a man more cunning in his greed, more successfully selfish. Scientific progress as we now so tragically see, often makes men but more powerful in their ability to destroy each other. Even democracy can have evil consequences, become the instrument whereby we indulge our comfort, our ambitions and our own way. It can become a banquet table from which we can feed with no sense of obligation about bringing anything to the table. Aye, democracy is a form of government that can and often does undermine character. To be sure there is an element of evil in every good thought and deed. If we say we have no sin, we deceive ourselves.

Or consider the matter in its more individual and intimate aspects. Mother-love—we talk about the nobility, the beauty, the saintliness of mother-love and yet how often mother-love so pampers a child, undermines his emotional maturity, his self-reliance and sense of responsibility, that we could say mother-love has ruined that boy—so evil consequences from the purest love in the world.

Again, here is a high ideal. From the highest motives—to perpetuate that ideal we form an organization, erect a building, collect funds, establish a constitution and a ritual that this

ideal may be passed on from generation to generation. But finally the organization becomes an end in itself and the ideal is quite lost sight of. How often that happens. As one has put it, "In a sense every institution ends by strangling the truth it was formed to perpetuate." Yes, an element of evil even in the finest of intentions.

The Pharisee went up into the temple to pray and cried, "God I thank Thee that I am not as other men are, extortioners, unjust sinners." And the publican standing afar off would not so much as lift up his eyes unto heaven, smote his breast saying, "God be merciful to me a sinner." This was no modicum of humility on the part of the publican, or a confession that his life had been more intentionally wicked than the lives of his fellow men. Rather it was a deep insight into a profound truth, no matter how good our intentions are, how good our deeds, we are inescapably involved in wrong, in injustice, in hate and strife. If we say we have no sin we deceive ourselves and the truth is not in us.

If this tragic aspect of our lives is a dawning consciousness with us, then this Lenten Season ought to be the most significant Lenten Season we have yet experienced. Lent with its confession of sins, is real in proportion as we feel the terrible truth of the words, "There is none righteous, no not one, for all have sinned and come short of the glory of God." There may have been times when we had difficulty bowing our heads before the mercy seat of God to ask his forgiveness. We should experience no such difficulty this year. You and I are deeply involved in the evil of this hour. We come before our God with unclean hands, hands soiled by our selfishness, soiled by our spiritual apathy; yes, but soiled significantly also by the evil consequences in which even our best actions are involved. That is the kind of world we live in.

Now, what can a man do with his life in that kind of world? Many of us are consciously or unconsciously asking that question today. And many of us have already given our answer. He can do nothing. Whatever he does has evil consequences and so the best thing he can do is to look out from himself, let it go at that, and not bother much about what is right.

"All the senses of man," thundered Jonathan Edwards, "are only inlets and outlets of sin. That is a pretty hopeless view of life. If our

(Continued on page 238)

WHAT ABOUT *Evangelism?*

THOMAS CLARK HENDERSON

CHRISTIANITY is a religion of converts. Every true Christian is a personal convert. To be a Christian one must come to a positive moment when he definitely and personally exercises saving faith in Jesus Christ. Christianity is not inherited, nor can it be acquired by instruction alone.

Christianity perpetuates itself by the making of converts. When Christians cease to make converts Christianity commits suicide.

Christian evangelism includes all Christian activity that is definitely aimed at bringing men to salvation through faith in the Saviour, Jesus Christ.

Many facts indicate that Christian evangelism is in a desperate struggle to save its own life.

Evangelism, organized and individual, has been identified with blameworthy weaknesses and wickednesses. Into the pulpit and into the character of evangelistic workers there have stalked such sins as insincere professionalism, superficiality in message and method, selfish commercialism and divisive exclusiveness. There is no denying that the whole front of evangelism has been weakened by the sins of some of its workmen; however, there are other foes against which evangelism is battling for its life.

One great foe of evangelism is the largely unconverted and, consequently, non-evangelistic Church. Billy Sunday used to say that ninety per cent of the Protestant church members have never been converted." He probably guessed at the percentage. No estimate can be absolutely certain, of course, but the year books and the annual reports of the various denominations show that great blocks of local churches continue to function year after year without converts. They maintain their institutions, raise vast sums of money,

do brilliant social work and even increase in membership, but make no converts—they bring no sinners to know the Saviour from sin.

The non-evangelistic church does not need evangelism to achieve her self-chosen goals, and she does not want to be disturbed by it.

Her attitude has driven much of the work of making converts outside the church and into irresponsible hands.

Evangelism is battling in the deepening gloom of its own failure to Christianize our centers of population. Our large cities are the most alarming and seemingly hopeless missionary fields in sight. Polished paganism and progressive atheism are faring too well in our urban

populations. The proportion of Protestant Christians in any city of America is not encouraging. Christian evangelism knows no greater failure than in its efforts to convert the multitudes in our cities. This holds true even in the centers where some of our best evangelistic churches and institutions are located. False and fanatical religions thrive in our urban centers, but soul-saving evangelism battles in a seemingly losing struggle. Our modern Jerusalems continue to crucify their saviours; our modern Romes continue to resist and behead their Pauls; and our modern Athens continue to strut in intellectual strength quite contemptuous of the saving Gospel of Jesus Christ.

Evangelism is struggling to be heard among multitudes who have been fooled so often that they are not interested. The people have been led to expect more than we can deliver. Along with our offer of salvation through Christ we have promised all sorts of short cuts to many desirable things;—escape from life's inevitable ills, healing of the body, happiness, success, security and fantastic hopes. Jesus Christ has been offered as a substitute

Harold Begbie's characterization of the modern church is dreadful, but embarrassingly true:—"To watch the church in the world is to be reminded of a poor relation from the province sitting silent and over-awed in the gilded drawing room of a parvenu. There is no sound of confidence in her voice. She whines for the world's notice instead of denouncing its very obvious sins. She is too much in this world and too little in the other. She is too careful not to offend Dives, and too self-conscious to be seen openly in the company of Lazarus. It is impossible not to think that a coarse world has shaken her faith in Christian virtue. She has ceased to preach, even with the dying embers of conviction, that a man may 'gain the whole world and lose his own soul.'

for moral discipline and hard struggle. The gullibility of the masses has been capitalized. The reaction to this is a widespread disposition to think that all evangelism is a racket of some sort. Certain it is that genuine evangelism is not made easier by having to face a public that thinks it is all a disguised trick.

Evangelism suffers from bewilderment within its own ranks—bewilderment over what should be its major note of emphasis. There has been no little disappointment with highly-rated major notes. Claims have been made for the magic powers of certain doctrines, certain degrees or phases of Christian experience, certain “gifts” of the Spirit, physical healing, or forecasting the future, and some insist there is magic in boosting a certain sect or non-sect. Each of these major notes has disappointed its sounders betimes. This disappointment has created a timidity about giving central and regnant place to the less flamboyant message of “Jesus Christ and Him crucified.”

Evangelism fights for a place in a generation that is quite largely without a Christian conscience. This day has well-nigh completed the funeral services for Christian righteousness. The Evangel is laughed out of court if he crusades for Christian ethics in self-discipline, Sunday observance, financial stewardship, social relations, marriage, verbal contracts and in brotherhood. It is quite passe to say that any particular act is sin. Popular thought and exigency determines moral standards and not God’s unchanging moral law. Lowell voiced the modern reaction to the preaching of Christian righteousness—

“I’m willin’ a man should go tollable strong
Agin wrong in the abstract, fer that kind of wrong
Is ollers unpop-lar an’ never gits pitied,
Because it’s a crime no one ever committed;
But he musn’t be hard on partickaler sins,
Coz then he’ll be kickin’ the people’s own shins.”

Evangelism makes its attack on conscience first of all, and complex, indeed, is its task if it has to first create a conscience.

The tempo of life in this day is not favorable to evangelism. The one-hundred-and-ten per cent-organized life of our churches permits no place for serious evangelistic effort. Innumerable interests claim the time of all of us, leaving no time for evangelistic endeavor, even if we desired it. The public school not only controls the mental development of our youth, it claims and manages its social activities as well, and the church has little opportunity to do anything with its own young people. Everything is speeding on wheels or wings. Evan-

gelism that asks men to “stop and consider” gets less and less listeners.

Evangelism battles on with an impoverished treasury. It has no treasury except for the present day. It cannot be institutionalized nor denominationalized and be wholly Christian evangelism. Consequently it must be supported by those who appreciate it as the supreme task of all Christians—and such folks are not numerous. Evangelism must, like the premier evangelist, the Apostle Paul, trust God for its purse and walk the way of rugged self-sacrifice. Real evangelism requires intrepid faith.

Yes; many facts indicate that Christian evangelism is in a desperate struggle to save its own life.

Evangelism should not, must not, die. It must repent of its own sins, discard needless luggage, shorten its battle line and learn anew a sense of its own task—“Knowing nothing among you, save Jesus Christ, and Him Crucified.” This day needs evangelism. The church needs evangelism. Evangelism must not fail. The first need of our modern Corinthians is not the Christ of the teacher’s rostrum, nor the Christ of amazing miracles, nor the Christ of democracy, but the Christ of Calvary.

The Light of the World

The man who walks alone at night
And bears in hand his only light,
May pathway find, if path there be,
And pitfalls hear, perchance may see;
But if in wilderness he trod
He’d need the light that comes from God,—
Not feeble light that blinds the eyes,—
Revealing light from shining skies.
The night absorbs the human light,—
Distorts, deceives the human sight,—
Reveals no marks to point the way
But hides horizons of the day;
It screens the dangers always near
And chills man’s heart with helpless fear.
The feeble light by which he gropes
Is target bright for shafts ’gainst hopes.
The world’s the wilderness in night
The human mind man’s feeble light.
His journeys end in circles vain,
And yield him naught but deeper pain.
Enigma dark proscribes his life,
Relentless foes fill it with strife,
Eternal goals mean naught to him,—
All ends with death, and death is grim.
But he who will not choose to tread
The night time pathways of the dead,
With naught to guide but human mind,
A glorious highway soon will find
Where God reveals eternal goals
With life for all immortal souls,
Unfolds horizons wide and clear
And gives life freedom for its sphere.

—Walton H. Greeves.

INTERNAL SHOCK-ABSORBERS

C. URCH

THE other day I ran across this tribute to a valiant man, "He seemed to have internal shock-absorbers to take up the lows."

Internal shock-absorbers!—are they not just what we need for today? In a world being rampled by the three demon horses, Loneliness, Fear, and Frustration, we crave some sanctuary of peace and power for the inner man. But our horses are razor-backed, bucking broncos; and shock-absorbers are necessary, if we are to stay in the saddle and heed the advice of those who line the fence: "Ride 'em, cowboy!" A little forethought and preparation may serve to keep us from eating our dinner off the mantel at journey's end.

Yes, indeed! it's a rocky ride our "brons" are giving us these days. Yet you would seldom realize this fact if you looked at the average group of people keeping watch over their emotions by day. Their carefree, smiling manner disarms the casual observer, who catches only a joke about the Irishman and the Scotsman, or talks of the recent "long shot" at the tracks. It is given only to the spiritually discerning individual to perceive that beneath many a calm exterior there rage fires of unrest and torment that would amaze us. Usually we are too wrapped up in our own wet blanket to notice the fires in our neighbor's heart. Perhaps he needs "Just a Little Help from You!"

Now, you and I know that "it's no good squirting rose-water on a cancer." And it is not our intention to squirt the rose-water of threadbare platitudes on the cancer of a world loggedly striving to exist on the crumbs of spiritual relief.

Was it not Thoreau who said, "Most men lead lives of quiet desperation?" He solved his problem by going back to nature. You and I, not so fortunately situated as was Thoreau, are unable to retire to the backwoods, away from the realities of life. So our recipe for inner power must lie in another direction. Will you join me in a search for Internal Shock-absorbers to ease the rocky ride up from the spiritual breadlines, when all God's

riches are ours for the asking? Let us seek not lives of quiet desperation but lives that are abundant, radiant, and courageous.

The Apostle of Jesus Christ

If ever mortal needed Internal Shock-absorbers, that man was Paul. For more than thirty years he had carried his Master's message into hostile, bitter lands. No stranger was he to public floggings, ridicule from family and countrymen, hunger and thirst, shipwreck, and physical torture, his "thorn in the flesh."

For more than thirty years he had preached Christ and Him crucified; and not once had any man dared to charge him with being ashamed of the Gospel.

Fearsome, grotesque shadows loomed up now in the dead of sleepless nights—shadows of the ugly Past, when he had persecuted the Church, and looked on at the fatal stoning of a brother-man, Stephen. That sharp pain in his side was bad enough, but more grievous to be borne, those voices from the Past would not down: "Paul, Paul, why persecutest thou me?"

In Prison

The doughty little athlete of Christ is old now. Oh, he is not old as we reckon age today—just past sixty-five. But he has lived strenuously, and now his face is bronzed and lined, his sparse hair white. He has reached the age of retirement (by our standards), but instead of that his life hangs by the tenuous thread of Nero's caprice. Paul is in prison, and any hour now he may expect to be informed that his execution is the next order of the day. There is for Paul no loftier view than the high, iron-barred window of his narrow cell—the cold, grey dampness of four stone walls. One would naturally imagine him pacing, pacing, two steps forward, about face and two steps back, wringing his hands in despair, pouring out the vitriol of his wrath against his captors, and berating a cruel, insensate God.

Not Raving but Praying

But that would be to reckon without the Spirit of God. The solitary prisoner has his pen in hand, and a beatific smile on his weather-beaten face, as he invasions his dear

Millard Ave. Presbyterian Church,
908 South Millard Avenue,
Chicago, Ill.

friends at Ephesus. Is he pouring out his tale of woe to them? Ah, no! not a sob-story of despair but a prayer of consolation comes from his pen, a pen whose point is moistened by the blood of the saints: "For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that He may grant you according to the riches of His glory, to be strengthened with might by His *Spirit* in the inner man!" There is a prayer for the ages.

The peace of God that passeth understanding is the best of all Internal Shock-absorbers, and Paul found that peace in prayer. He found it because the Spirit of God was closer than hands and feet to him. It was the power that enabled him to face the end of the course so calmly and bravely. It was the same Spirit that had formerly assisted him to write these immortal words, that have been branded on the hearts of men and women down through the ages: "And now abideth Faith, Hope, Love,—these three." Then like the sound of a celestial "Amen," he concluded, "The greatest of these is LOVE." Surely we must agree that there spoke a man who could follow his own teachings, even when the going was rough!

The Present Scene

Yes, it is true, as a recent author tells us, that "A great many people are living on spiritual relief when all of God's riches are theirs *for the asking*. Do you and I belong to this class, I wonder? We do—when we whine about our anxious fears and our sorry lot. Perhaps Lady Luck is not peering over our shoulder right now, perhaps we are facing dismal failure and lonely heartache. Yet, telling the world about it is worse than futile. That method merely aggravates them; for we can talk ourselves into believing almost anything, into almost any emotional pitch. Why, I once heard a politician talk himself into believing that he actually *was* the "peepul's only hope of salvation!"

Paul's Way the Best

Running away to the woods, as Thoreau did, or running at the mouth to every one who will listen are both futile. We would not turn our religion into an escape-mechanism, a refusal to face the realities of life. That way lies Elgin! Indiscriminate talking or whining, however, is not to be confused with an honest confession to a trusted friend. We soon learn to whom we may safely open our hearts. Talking things over is often the way out of a distressing situation, the balm that soothes an aching heart. But by all means, let us

avoid the habit of weeping on any shoulder that happens to be handy and amenable! Even our best friends will soon tire of such sloppy treatment, and pass by on the other side when they see us looming up on the horizon.

Paul's way is still the most practical method of bolstering up the inner man—Pray. The old-fashioned person is the one who scoffs at prayer today. The truth is that the work-a-day experience of men and women in every walk of life has proved that without the shock-absorber of Prayer no life can be normal, efficient, and courageous.

In a terrifying scene, Lady Macbeth—strong, overbearing and cruel, tried to fortify her husband's wavering courage. "But—but, if we fail?" he hesitated tremulously. "Screw your courage to the sticking-place," she belligerently declared, "and we'll not fail!" Although their task was a gruesome one, Lady Macbeth's advice is applicable to worthy causes, too. There do come times in your life and mine, when courage ebbs, and we need that lashing word, "Screw your courage to the sticking-place, and we'll not fail." That is what Paul did when he faced the end of the course in his dark and solitary cell.

Paul's noble and courageous prayer for the Ephesians may well include you and me in these fear-ridden days. For God knows that we, too, need "to be strengthened with might by His Spirit in the inner man."

Finally, Faith, Hope, and Love still abide and Christianity will always affirm that "the greatest of these is LOVE." Genuine Christianity equips us with steel-like shock-absorbers that are yet as light as eidersdown. On them the love of Christ will bear us up as on eagles' wings!



The Editor's Columns

Mother's Day

AND now we approach that one day of all the year when the unconscious tendency is to go flabbily sentimental, if not entirely maudlin, homiletically. A sermon, to help a man, must be sturdy, inspiring, sane. Sentiment has its rightful place, but never does it appear more out of place, never does it defeat its purpose more than when it is lavished upon a Mother's Day sermon.

Next to sturdy children's sermons whose parity points to their justification, sermons for Mother's Day which are worthy of the day, are few and far between. Just why so ample a pitfall homiletical, with a subject as noble, as wholesome, as inspiring as Christian Motherhood, is not at once evident, unless it is due to tender memories pouring out of days long gone, which, before we are aware, soften our words as they do, and more rightly, our hearts, is not always clear.

With such a subject the line of demarcation where sentimentalism ceases and noble example and inspiration begin, is not easy of discernment. Yet the justification for your utterances and the ennobling and inspiring picture you paint, are determined by your position in relation to that line.

I take it Mother's Day, while a memorial to all noble mothers, has no greater purpose than to inspire the mothers of today and tomorrow to the high privilege and responsibility of their motherhood. Can you vision in reality or wildest imagination, a period in the hectic history of a world, when mothers held a more essentially vital position in relation to the direst needs of the hour? Twigs are being felled. What of tomorrow's reforestation?

In no more definite direction than this, does the sacred duty of the pastor lie. Only as you bring hope and strength to the parent of this day dare you hope for such in the youth of another. And they will need it tremendously.

Approach your Mother's Day sermon with the prayerful and serious consideration it deserves. Sacrifice some of those anaemic and mushy poems that have accumulated in your files, over against a possible Mother's Day use, and substitute more "thus saith the Lord."

The hour calls for sterling motherhood, nothing less. Given enough such mothers, the

world is safe. Your moulding influence is not minor.

Just

Dog Eat Dog

I HAVE frequently wondered as to the psychology employed by the pastor who, from his pulpit, belabors, from his wealth of inexperience, the business man of his congregation in specific and the business man of the nation in general and then finds concern in the fact that in supporting the parish financially, in interest in the parish activities and in personal co-operation with the pastor in the numerous phases of parish administration, his members seem so indifferent.

I plead the cause of neither the business man nor the pastor at the moment. I am simply at a loss to comprehend that invitation to disaster which I meet so commonly in my endless study of submitted sermon manuscripts. And my mind is so directed at the moment for the simple reason that I have just read this wholly erroneous statement. "Business is business, we say. And by that we usually mean that in any competition where profits are at stake, human considerations are out of the question. In that area men cannot love one another nor in honor prefer one another. It reduces itself to a dog-eat-dog proposition, the animal with the sharpest teeth and the quickest snap getting the largest chunk of his enemy's flesh. Anything is considered fair in business, as long as profits are safeguarded and success assured. At what cost to another the profits are gained and the success won . . . is of no consequence. . . . The employer sets out directly to starve the workers into submission." Etc., etc. ad nauseum.

As long as men are men and human nature is subject to inherent weakness, there will be no profession, and that includes our own, above the level where just criticism stops and honest praise begins. Unfortunately, men do err. But were I to believe for one moment that all men, whether ministers or business men, were of the stripe indicated above, I would follow in the steps of Simeon Stylites. Knowing the majority of men, ministers and business and professional men alike, to be concerned honestly in doing their task cleanly and

fairly, and years of experience with both leaves no room for the slightest doubt, I find my greatest earthly joy in knowing them and working with them.

When one feels that "business," or any widely inclusive class, proceeds "without consideration" for fellow-man, when one thinks it is "a dog-eat-dog" activity, that "anything is fair," that "employers deliberately starve their help into submission," one has much to learn concerned with fact. The fact is that an unworthy individual turns up occasionally in any profession. Twenty years of rather exclusive business contact with ministers leaves me not as infrequently saddened as I would it were by this or that individual. But by and large the noble souls our profession holds thoroughly ground one in faith in the institution they represent. It is no whit otherwise in business. The average business man is the pillar in your church, honorable, honest, above reproach. He, no less than you, is right in resenting unfounded charges.

Never judge a group of any kind by an individual of that group. That is a dangerous error. Even were business men as black as the writer of the manuscript says they are, what sort of pastoral psychology is it that calls the very man it is his job to save and his oft repeated desire to have active in the parish work, a soulless, sharp-dealing renegade? Not a few reckless preachers have preached themselves out of their pulpits by using colors with which they were none too familiar. Know whereof you speak, beyond peradventure of a doubt, is a rather safe, fundamental rule of homiletics.

Having Eyes

WE WERE coming home from a funeral, the undertaker and I. It was his car and he was driving. I looked on the dash board of the car to see what time it was.

"Your clock is either stopped or it is not keeping good time," I said to him.

"That clock hasn't run since we got the car about two years ago. I don't know what is the matter with it," he replied.

"That's queer," I said. "It looks like a good clock. Is it a spring clock or an electric clock?"

"I don't know," was his answer. "All I know is that it won't run. We took the car back and told them about it, but that's all the good it does."

When a thing doesn't work I like to know why it doesn't work. So I reached under the dash, found a knob, turned it and wound the spring of the clock. It began to go. Then I set it.

He looked and said, "Why, it's going. What did you do?"

"Why, I just wound it and set it."

"And here we have been wondering what was the matter with it!"

Some people are more observing than others; and some people are more inquisitive than others. It often happens that things right before our eyes are not seen.

Jesus once said something about having eyes, and not being able to see. Maybe there are times when we need to come out of the steeple and move among men to see their needs better, and thus minister better to them.

—W. R. Siegart.

Whom Say Ye

OF HIM, "Dud" writes, "Bob is truly a grand person. As a companion, he is great. As a man-to-man friend, he is ideal. He will do anything to help a friend who needs help and often to such an extent that even I, who know him so well, am amazed."

Bob is head game-warden of forty-two counties in southern Texas. His brother is a typical Texas sheriff. Together, since boyhood, they have raised, trained and hunted hounds. Together they have grown into an up-standing, soft-spoken, frontier Damon and Pythias.

Taking a bus-man's holiday, Bob had signed on with our outfitter, to have his pack of two dozen Red-bones and Walkers at our camp; and had preceded our party by some days for the purpose of getting the lay of the land, scouting.

We of the party reached the border and were held up by the usual delay of customs. Most of the inspection had been accomplished. I crawled back into the rear seat of the duffle-filled station-wagon and was cat-napping when several of the party, accompanied by one who looked like a Texas Ranger, strolled over and stood talking by the car side.

I was introduced, informally, through the back window of the car and went again to napping, when I heard a bit of their conversation about hounds. Evidently the man knew hounds. I was eager to hear, so I crawled out and joined the group.

"You probably know of Ira Wood?" I ven-

ed. He did. Ira was a good hound-man
hunter.

"And you may know Mike Williams?" Yes,
did. In fact what Mike knew of hounds,
his man, whose name I had missed, claimed
had taught Mike.

And there were other men, whose prom-
in the south-land as hound-men, ex-
eds that it would be in the north, where
as and similar predators are not found.
en we both knew. Finally I asked, "And
eat do you know of this fellow Bob Snow?
is supposed to join our party after we get
but I have never met him."

The answer came modestly, through a
million-dollar smile that bared as perfect a set
teeth as one sees and wrinkled well up
the corners of his brown eyes, "I reckon
know him best. I am Bob Snow."

Bob was the man whom I demanded for
party. Though I had never met him, I
knew of him. Knowing in whom one believes
doesn't pre-suppose recognition on sight. Your
answer to "Whom say ye that I am?" means
more than to "How say ye that I look?"

John R.

BULLETIN BOARD

the greatest truths are the simplest.

These men dig deep for pure water.

Truth filters into life through our actions.

Strengthen your faith, if you would make it strong.

Sometimes we grope and grovel, but we never
stand still.

Those who know God worship Him.

Ask the first ten mothers you meet, "Did you
vote for a saloon?"

Self-giving will be the order for the day for
civic as well as religious life.

Not "Where do you stand?" but "Where are
you going?"

No man ever gets lost on a straight road.

—Lincoln.

Don't make your own gods. You might be
left alone with them.

Save time and its proper use it more impor-
tant than spare tire.

If you *can* do a noble deed, you *ought* to do it.

Pray, if you wish to grow strong.

I do not drink, I need my head.—Edison.

Living is always dramatic; living nobly is
highest drama.

Jesus Christ is the must publicized being
known to man; he earned that publicity
through doing good.

Pray, if you seek a cure for worry.

Pray, if you cannot see ahead.

Take your problems to the Lord. He is a wise
manager.

Does the Church need good men? Probably.

Do men need the Church? Certainly.

Jesus Christ is the cornerstone for building char-
acter.

MADONNA

If I were a criminal, vicious and low;

Devoid of all goodness, society's foe;

I know one who, pleading, would still try to
show,

Through all the darkness, the way I should
go—

My mother!

If I were denied the great blessing of sight,

And doomed to endure the sheer blackness
of night;

I know one whose radiance, glorious and
bright

Would flood my poor soul with heavenly
light—

My mother!

And when I would falter, discouraged the
while,

Treading life's steep path, dreary mile
after mile;

There ever is one with that tenderest smile,
To brighten my way and make life worth
the while—

My mother!

Symbol of purity, being divine!

Keep and protect thee, dear mother of
mine;

And grant thee the eternal reward which is
thine—

Mother o' mine!

—Samuel Blair.

CHURCH METHODS

SUPERMEN—How They Are Made

A man's idea of the character of God has a very important bearing upon his own action character. What one worships exerts a moulding influence on his own character. McLaren says: "One's admiration is the index of his aspiration; his aspiration is the prophecy of his attainment." An ideal of a God of power without justice or sympathy has created the ideal of the "Superman" and deluged the world with blood today.

CHURCH ADVERTISING ! Be Realistic

"We have just tried out an advertising plan," writes a reader. "It costs money, and I knew I had to try out my plan and demonstrate that it works, before I could ask and hope to gain support from the congregation."

We put aside all fees for weddings, funerals, etc. for special purposes. From this fund I took enough to print a series of simple announcements in the local paper, each costing \$2.00, and had cards made costing \$5.00 to mail to individual Church members. I asked the price of other forms of printing, and attention getters, and then put my plan before the Board. With their approval, I wrote the following letter to the membership, paying for the paper, envelopes and stamps myself.

The Letter

My dear Friend:

The increased Church attendance during the last month has been a delightful experience to all of us, and it is the direct result of some practical publicity. This letter is to share the facts of that plan with you, so that you may join hands with us making the initial results a permanent fact in our Church Life.

The modest announcements in the local paper cost \$2.00 each.

Cards sent out two successive weeks cost \$5.00.

Posters for Shops and Store Windows cost according to the number we secure; 250 cost about \$7.50.

Door Knob Hangers attract immediate attention. 2500 of these used the past month cost \$11.50.

Lantern Slides for the theatre announcement cost 75c.

We all know that it is possible to draw people to our Church, and here is a chance for you to help in making ample congregations an "every service" fact. The envelope is enclosed for your donation to the PUBLICITY FUND. You may designate which form of publicity you desire to support, and your desires will be carried out faithfully.

The pastor paid for the publicity of the last month, and you have seen the results. The exact cost is given here, so that you may know just how much support is needed. Your immediate help will make possible prompt follow-up of the gains we have already made. Will you offer your support NOW. A member of the Boy Scouts will call for the envelope, or if you prefer to bring it to the Sunday service and place it on the offering plate, that will be equally acceptable. (Signed)

MOTHER'S DAY SERVICE

(Candle light always adds a note of charm and dignity to a service, and this program, arranged and carried out by the young women of the congregation, adapts itself especially for the use of candles.)

From the membership list, the young women will secure the name and address of every mother, for mailing or delivering special invitations. Where the number of mothers is large, special seating should be arranged on either side of the center aisle, front. Where the number is small, the mothers may be seated with their families, coming forward to the chancel during the service of dedication.

Several of the aged mothers should be seated in the chancel, where they will take active part in the service with the young women. One young woman should be dressed in special costume, to represent the great army of mothers of those present who have been called to Eternal life. While candles will be provided for all taking part in the service in the chancel, there should be a large candle on a special standard beside the person in costume representing the absent mothers. This candle should be lighted at the opening of the service.

- SERVICE

Organ: "God of our Fathers, whose Almighty Hand."

Hymn: "Jesus, my Lord, my Life, my All."

Prayer: Heavenly Father, we pour out our gratitude to Thee for Thy transcending love that makes this gathering before Thee possible. Lift up our hearts in joyous praise of Thy Holy Name, and help us to discern Thy will in all about us. (Choir) Amen.

Hymn: "We bear the Strain of Earthly Care."

Scripture: I Cor. 2 and 15:1.

Special Music: (Selected).

Pastor: "Planting the Angel in Men." (Duties of Christian Motherhood.)

Prayer: Pastor.

Hymn: "Thy Kingdom Come, O Lord."

(While the Congregation is singing, candles in the Chancel should be lighted for each of the young women and aged mothers, who form a half circle)

and take part in the following. Pastor asks mothers in the congregation to rise, taking part in the responsive reading.)

Pastor: "Enter into His gates with thanksgiving and into His courts with praise.

Mothers: Give thanks unto Him and bless His name.

Chancel Group: We dedicate Christian Motherhood to His honor and glory.

Pastor: To the training of children, so they may walk in the path of righteousness.

Mothers: To the purposeful teaching of God's Word to the children entrusted to our care;

Chancel Group: We dedicate Christian Motherhood to this task in life.

Pastor: For a better understanding of Christ's estimate of the place of children among us;

Mothers: For a greater faith in God's guidance and constant watching over His loved ones;

Chancel Group: We dedicate the unswerving devotion of Christian Motherhood to Thy will.

Pastor: To the wider understanding and universal application of the principle of unselfish love;

Mothers: To the development of character and talent, and the discovery of gracious gifts which Thou hast hidden in the hearts of Thy children;

Chancel Group: We consecrate and dedicate Christian womanhood to Thy glory.

Pastor: To Thy glory and the memory of those many mothers whom Thou hast called from this fellowship to Thy Everlasting service: (*Here person representing departed mothers turns toward Chancel Cross, and kneels*).

Mothers: To Thy ministering comfort in making even the small and drudging tasks of life a symbol of worship and Divine love;

Chancel Group: We dedicate our trust and endurance in Thy way to Thy everlasting glory.

Choir: The Lord's Prayer.

Pastor: O God our Father, in whom we live and have our being, Thou art particularly near to us today, because we stand before Thee in all humility with an overwhelming yearning to understand Thy will for Thy children gathered here. Especially do we beseech Thee to direct the minds and hearts of the consecrated Motherhood in bringing Thy Kingdom to come among men. Thou doest wondrous things in behalf of Thy children whom Thou didst direct be brought to Thee. We ask in Jesus' Name. (Choir) Amen.

Hymn: America.

Arbor Day

There is no set date for the observance of Arbor Day. It may be used as a special occasion to celebrate the completion of cleaning, replanting and beautifying the Church Lawn. Why not use a part of your Church ground for an outdoor Shrine? Many people prefer to worship in nature's surroundings. A Cross located in the Church grounds, particularly if you have trees as a background, is a most inviting place for afternoon and evening services, or weekly early morning services.

If you want the names of reliable nurseries, where you can secure plantings for your Church grounds, write *The EXPOSITOR*. Trees and other hardy plantings can be made excellent and acceptable memorials.

Here is a list of Sermon Topics for such outdoor services:

Spring-Time Lesson. I Cor. 9:10.

Tree of Healing. Rev. 22:2.

God's Planting. Psa. 104:16.

The Unfading Leaf. Psa. 1:3.

The City with Tree. Rev. 22:2.

Trees Praising God. Psa. 96:12.

Tree Yielding Fruit. Gen. 1:11-12.

Forest and Fields. Psa. 104:11-35.

†

Pentecost

Probably the most urgent demand of our time is a consecrated recognition of the meaning of Pentecost. Without the coming of the Spirit, we remain at the mercy of that which surrounds us in daily life. The possession of the Holy Spirit lifts man above the temptations and stumbling blocks of the hour. "The Practice of His Presence" by Dr. Stafford, Revell, \$1.50, and "Training for the Life of the Spirit," Harpers, \$.20, will help you in your quest for spiritual development. You cannot teach the profound truths of the Biblical accounts of the Coming of the Holy Spirit without that understanding on your own part.

"Wait ye in the upper room" is as necessary today as it was at the time of the Resurrection. Also, the Coming of the Spirit is as much a promise to believers today as it was then.

James I. Vance said, "The Christian Church started in a rain of fire from heaven. The hour was called Pentecost, and now the Church is preparing to celebrate the anniversary of this rain of fire. How better than by a world-wide revival of spiritual awakening, under whose spell the nations shall return to Christ, and sinners cry once more, "What must we do to be saved?"

"Forty Days! Forty days of waiting for 120

persons! What did they wait for? They waited for forty days for God to do something. They had pinned their faith on Christ and His promises, and they were told to wait in the Upper Chamber, and here they waited, how long? Forty days.

"Pentecost is *Primitive*—it gets back to elemental things.

"Pentecost is a source of *Power*.

"Pentecost is a source of *Plenty*.

"Pentecost is a source of *Progress*.

"Pentecost is the undying certificate of the reality of the supernatural.

FLAGS FOR MEMORIAL DAY

Get flags for your Church, as they are a necessary reminder of our National allegiance, and Christian Flags are a gracious reminder of our Divine allegiance. If there is not someone in your congregation to present the Flags to the Church, let the young people plan some sort of entertainment that will net them the money needed to secure the flags.

Formal Dedication of Flags centers the attention of the membership on their symbolic meaning, and does much to arouse a feeling of loyalty. The Christian Church needs this loyalty, especially among the young people.

SERMON TOPICS and TEXTS

For Father's Day

Complete Consecration. Romans 12:1.

Danger of World Conformity. Rom. 12:2.

The Perfect Will of God. Rom. 12:2.

Thinking White. Rom. 12:3.

Diversity of Gifts. I Cor. 12:8-10. Rom. 12:6.

Patience in Difficult Places. Rom. 12:12.

Personal Conceits. Rom. 12:16.

Love is Wiser than Wisdom. Rom. 12:21.

Disarming your Foe. Rom. 12:21.

Set your mind on lofty things. Rom. 12:16.

MEMORIAL DAY SERVICE

Takes on Significance in 1941

This plan should be worked out with the help of community organizations, including the Red Cross, the American Legion, the Scouts, the Gold Star Mothers. The grave world situation makes it doubly necessary that we take sober thought regarding the former ventures into War, their results in gains and losses. The address in this issue by S. Edward Young

will provide food for thought in developing your comments.

The community Memorial service might well be preceded by an evening-before Communion Service, the various organizations attending in bodies.

If the Memorial Day Service is held out of doors, there should be a Cross erected before hand, and there should be places arranged for the various flags carried in the procession to be placed during the service. If the Service is in the Church, the Flags may be cared for by the organizations attending in body, or places arranged for them near the Chancel.

Service

Organ: From Starry Spaces, *Dunn (Or Rev-eille)*.

Audience: America, the Beautiful.

Prayer: Pastor from one of local Churches.

Reading: "Is This the Time?" *Sumner Hoyt*.

Audience: O God, Our Help in Ages Past.

Reading: The Psalm of the Good Teacher, *Henry Van Dyke*.

Hymn: All Hail the Power of Jesus' Name.

Responsive: Psalm 2, followed by Pledge of Allegiance to Flag.

(Pastors may here arrange service of rededication of those present to hallow the ideals of those who gave their lives in early years to make freedom of Worship and thought a precious legacy to us.)

Local Band: Faith of Our Fathers.

Address: (Duties of Christian Citizens).

Reading: "Windows of the Soul," *Ella Wheeler Wilcox*.

Hymn: God Calling Yet.

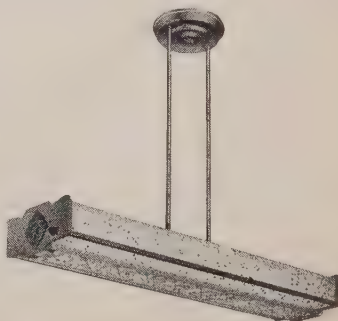
Prayer: Local Pastor.

Hymn: Holy, Holy, Holy.

Taps.

FLUORESCENT LUMINAIRE

This 4-lamp pendant luminaire offered by Curtis Lighting, Inc., is known as "StarLux"

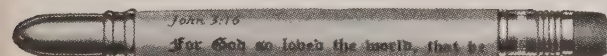


No. 1400. Aluminum-lacquered end pieces carry contrasting bronze-lacquered ornamental castings.

Diffusing glass is used in smooth side panels, and a snow white Fluracite louver proves a generous outlet for direct, high-level lighting.

The "StarLux" design provides for coupling units together and installing in continuous lines. The length, 49½", width, 14". Suspension from ceiling to top of luminaire body, 36". Catalog on request.

GIFT PENCILS Bearing Gospel Messages



This neat little "pocket" design, with John 3:16 printed on the side as a constant reminder of God's love for us, is one of many designs available for gift purposes. There are full length pencils with the Lord's Prayer, some with 23rd Psalm, Christian Flag and Pledge (red, white, and blue), American Flag with Pledge (red, white, and blue), First Aid Bible Verses. Wholesale prices are available from The Gospel Pencil Company, P.O. Box 38, Station K, N. Y. C., to any Church or Civic organization who desires to make money selling these pencils. You will find an advertisement in this issue, telling you "How It's Done."

RODEHEAVER HALL-MACK COMPANY Opens Headquarters at Winona Lake, Indiana

On May first, this old and respected source of Songbooks and Sacred Music, will make its headquarters at Winona Lake, in an atmosphere of Christian influence and surroundings of natural beauty.



Winona Lake is the home of the world's greatest Bible Conference, the Rodeheaver Sacred Music Conference, Petrie Bank School and many other activities to promote Christian education, recreation and inspiration.

The increased floor space and general facilities at Winona Lake will provide more efficient service to those who look to Rodeheaver

Hall-Mack for personal and group counsel. Address all inquiries to the Winona Lake office after May 1.

THE BULLETIN BOARD For Your Church Lawn

Bulletin Boards are to the Church what the show window is to the merchant in your city or village. Your Bulletin Board tells the community what you are doing, and what the Church stands for. People are engrossed in their own daily work and problems, and they forget what the Church stands for and what it has to offer them. DON'T PERMIT THEM

TO FORGET THE CHURCH! Keep them informed through the continuous use of the

Bulletin Board, and through parish bulletins and papers.

When you select a Bulletin Board, don't look about for the least expensive in point of price. Many times the thing you pay least for in the beginning proves to be the most expensive in the end. Select a good, metal faced, metal letter, glass covered board, well lighted, and be equally careful about the selection of the place to locate the board, so that

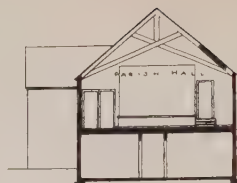


it will serve the greatest number of people.

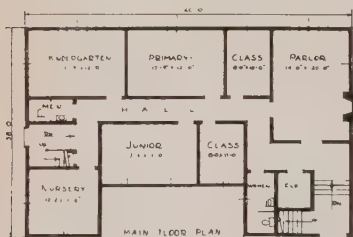
Next: USE IT! Use it every day in the week, to keep the community informed of the actual program of the Church and its meaning to the members and the community. The W. L. Clark Company, and the Ashtabula Sign Company, whose Bulletins you find advertised in each issue are both firms of reliable experience and integrity. They are equipped to offer you the most satisfactory and best Bulletin Boards that can be secured anywhere.

A PRACTICAL RELIGIOUS EDUCATION And Social Addition Plan

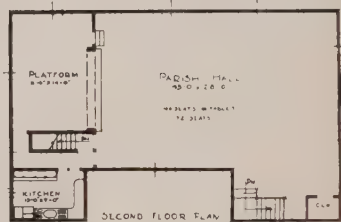
The cut illustrates a type of building needed by a great many small churches. Larger churches in need of new rooms for Christian



SECTION



MAIN FLOOR PLAN



SECOND FLOOR PLAN

THE SIDNEY PLAN

education and social work would find a building developed on exactly the same general plan to be very suitable.

The principal feature of the plan is that the smaller rooms for church school classes and departments, church parlor, offices, etc., are all on the main floor. These rooms do not need a ceiling of a greater height than nine feet.

The second important feature is that the larger room used for fellowship activities, church suppers, pageantry, religious dramatics, etc., is on the upper floor. The roof construction provides a high ceiling and the floor is unencumbered by supports. This is illustrated by the cross section plan.

A building like this could be planned as an addition to the rear or side of an existing building. The materials of construction could be wood or masonry. The exterior design, of course, should be planned to harmonize with the existing building.

The building designed along the lines illustrated could also be used as a "first unit" of a church plant to be completed by the later construction of the sanctuary. One of the rooms on the first floor could be arranged as

a chapel for worship services or the parish hall could be used for worship.

For information regarding any type of church building problem address E. M. Conover, Director of the Interdenominational Bureau of Architecture, *The Expositor*, 414 Caxton Bldg., Cleveland, Ohio. When writing about the plan illustrated mention the Sidney Plan.

Ideas presented Through Motion Pictures

Can motion pictures serve religion? Practically all church leaders, pastors, religious educators, and lay members will chorus "Yes," but when pressed for the reason why, a likely reply is the vague and trite "One picture is worth ten thousand words," or "Eighty per cent of what we learn comes through the eye." Even among leaders in the field, those who are actively engaged in the production and projection of motion pictures for churches, a clear conception of *why* motion pictures have a value in church use is wanting, especially when a demand is made for proof.

Where shall one go for reasons and proof? Few results of scientifically controlled experiments in the religious motion picture field are

at hand, mainly because experimental materials and experimenters are lacking. However, the abundant results of carefully performed experiments in the general educational field usually apply to religion. It is self-evident, for instance, that if it be established that motion pictures can help in the teaching and learning of secular history the same must be true for religious history.

Without citing the numerous experimental results proving the general value of motion pictures in secular education, reference will be made to several definite phases of mental activity which have been observed under the influence of the motion picture. The first and most important of these is interest. Conclusions of many experimenters agree that the use of films increases the interest of pupils in the subject presented. These are not hasty generalizations but are based on such factual evidence as significantly more participation in discussion and forty per cent more voluntary supplementary reading by those pupils who saw motion pictures of the subject than by those who were instructed orally. Developing interest is a primary problem for religious teachers of all age groups, and a lively interest in religion in all its phases is indispensable to an effective church program. A forty per cent increase in Bible reading would be welcome indeed. If motion pictures increase interest then they are sorely needed by religion and the church.

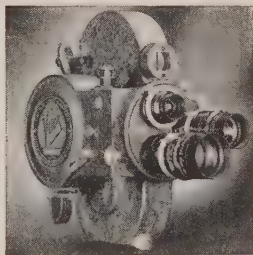
"Can motion pictures develop character?" is a moot question for religious educators. Herbert Blumer in 1933 after exhaustive research found that motion pictures (*theatrical*) determine patterns of behavior, stimulate conduct, lend content for a vigorous life of imagination, and form ideas of reality. An experiment by Thurston-Peterson disclosed motion pictures powerful in influencing attitudes, two or more pictures cumulative in effect, and changes in attitudes very definitely lasting. J. J. Weber considers the influence of the motion picture relentlessly certain either for beneficial growth in character or its deterioration. Why does a motion picture influence character? The answer seems to be in its ability to present vividly real life situations. Since teaching through life situations is the trend in religious education today, not to mention the method used by the Bible writers, the motion picture has an assured place here. Even the abstract doctrines of theology can best be presented through living examples, hence through drama and the motion picture.

It is established that the retarded child

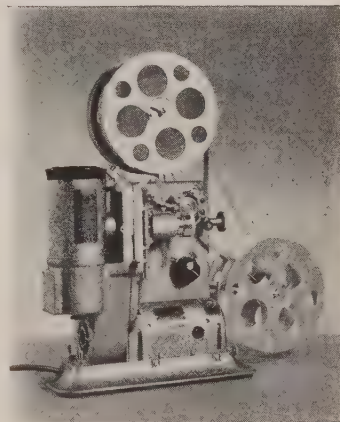
profits more from the motion picture than the normal or super normal child. Retardation — in religious circles, lack of background — is caused by deficiency in previous training, difficulty in reading, or decrease in interest. Motion pictures can supply vicarious religious

(Continued on Page 282)

16 mm. Motion Picture Equipment by Victor Animatograph Co., the originator of 16 mm. equipment



Victor
16 mm.
Turret Front
Camera



Victor 16 mm. Silent Projector



Victor Sound-on-Film Projector

Links in the *Chain of Faith*

CHARLES HADDON NABERS

A Mother's Day Message

II Timothy 1:5.

THE observance of Mother's Day has become so general that we often forget that it is but a very modern holiday, and one known only to this generation. The justification for the celebration of Mother's Day lies not in the resolution sponsored by the Alabama congressman, J. Thomas Heflin, nor in the signature on that resolution of President Woodrow Wilson, nor in the activity of Miss Anna Jarvis of Philadelphia, nor in the financial exploitation of the day for the benefit of merchants and salesmen who seek either with or without courses in psychology and super-salesmanship to profit on sentiment and to turn sob's into cash.

Its justification lies in the intimate and fundamental relationship which Christianity reveals between family obligations and divine obligations. That relationship is manifest in the story of Abraham and Sarah, in the love story of Jacob and Rachel, and shines forth in sweetness and beauty from the simple but strong words of the moral law: "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." That relationship is seen in the sentences of brilliant light scattered throughout the whole Bible which take this for granted, as for instance, the story of the mother of Moses and the incomparable beauty thrown about the story of Mary, the mother of our Lord. It is inherent in the appeal which Paul makes to Timothy in the final letter written by the aged apostle to the young Christian pastor. Paul says:

"I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

Two American holidays at this special sea-

son of the year are Mother's Day and the Fourth of July. The latter is inseparably connected with war. We celebrate it by fireworks which are an undangerous imitation of the shot and shell heard on a battlefield. Mother's Day is at the opposite end of the scale, for it stands for the home, and for all the close, intimate relationships founded on love and friendship which war always destroys. One holiday exalts strife; the other peace. On July 4th we affirm our faith in the Declaration of Independence. On the second Sabbath in May we pay tribute to our mothers and our homes in a declaration of dependence. On the one day we shout that we are free, independent, and stand alone; on the other we remember that we are deeply rooted in the past, and unashamedly affirm that what we are, we owe directly to those saintly souls with kindly touch who mothered us in the years when we first opened eyes on a strange world.

In a great educational congress the question was asked: "When does the education of a child properly begin?" The speaker quickly replied: "Several generations before the child is born!" Good pedagogy, and even better theology, for the theology is purely Pauline, and in accord the the apostle's words to Timothy: "I call to remembrance the unfeigned faith in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice."

Here are three links in the chain of faith. Here are three generations laboring conjointly to produce a spokesman for Christ, a laborer in the church of our Lord. It is no mere isolated incident, never an accident that Timothy received his faith from his mother Eunice, and she from grandmother Lois. It is the normal output of a home where religion is made the major emphasis. If there were an old-fashioned experience meeting, hundreds of young people would testify that the links in their chain of faith were the same as those of Timothy. Mother's Day calls to our remembrance the solidarity of the generations, and

*First Presbyterian Church,
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reminds us of the debt we owe to those before and after us.

It were trite indeed to remind mothers of their duty to sons and daughters, and surely as trite to remind sons and daughters of their duty to mothers—the very day is a call to these duties, and the very day is a guarantee that such duties will be carefully, if but temporarily performed. But it is surely not amiss to indicate some of the more common ways by which these duties are frequently omitted, in the hope that all of us may check ourselves more accurately in future days. That could be studied in a plan to make Mother's Day of permanent value in the life of the nation and of all mothers, and sons and daughters. What ought the day to be for us?

Mother's Day should be a day for emphasis upon appreciation. Criticism and appreciation lie at opposite poles, one is a child of the devil, and the other is a gift of God. In the prelude of Job one of the outstanding differences between God and Satan was that God praised the patriarch and Satan criticized him. In every generation there are superfluous critics and too few appreciators. Ellla Wheeler Wilcox well wrote:

"So many creeds,
So many paths that wind and wind
When all the old world needs
Is just the art of being kind."

We are too unkind with our words, and too often without any appreciation. I know a grave to which the parents frequently go, and over which the flowers are carefully placed and constantly tended. But the youth whose body lies in the soil of our city said to the comrade who afterwards read the service at the grave: "I never had a word of appreciation at home, and I have wanted it so badly." On Mother's Day let mothers show appreciation for sons and daughters; let sons and daughters give expression for mothers.

Dan Poling used to tell how his lad would come into his study, interrupt his work, and when he asked, "Son, what do you want?" the lad would reply: "Nothing, but I want my daddy to see me. Daddy, look at me!" Youth wants to be seen, to be noticed, and sorrows in both mind and heart if it can attract notice only by transgressing some of the laws of the state or rules of the community. Mothers need the same notice, and the same appreciation. No Christian son and daughter will merely take the love of a Christian mother for granted,

and neglect to speak words of appreciation, not merely on Mother's Day, but throughout the whole year. Let the words be spoken while ears are present to hear them, and eyes can light up with joy at their sound. Say, "Mom, you're tops!" In our army Y camps we had a way of saying every evening, "Men, we're going to close up and turn off the lights in thirty minutes. If you haven't done it yet, use these thirty minutes to write home to mother." Let's covenant together that Mother's Day will not only be a day for indicating appreciation, but for beginning a regular campaign of appreciation in our lives for others. In this way, we can become more Christian, add to the joy and happiness of the world and send forth others in the spirit of victory.

Mother's Day should be a day for emphasis upon courtesy. Every Christian life ought to be marked by courtesy. A discourteous Christian is a contradiction in terms. A person who either carelessly or with malice aforethought is discourteous to others is tearing down what Christ seeks to build, and is writing himself or herself as wholly devoid of the initial Christian virtue.

We are most lacking in courtesy to two groups—those we hate and those we love. To the ones we hate, we show studied discourtesy, often going to undue length to do and say things which will cause pain. To the ones we love, we show unthinking discourtesy, causing them untold pain and sorrow because of our careless lack of consideration. To the casual acquaintance we are usually fairly decent. Mother's Day ought to furnish us with an occasion for becoming courteous, and thereby becoming Christlike in manner, to those whom we love, and to those for whom we hold close friendship.

"I am sure my husband would die for me," quotes J. H. Marion of a Virginia lady, "but he never thinks to pass me the salt." The humorous column repeats often the ancient tale of a man slapping another one on the back in the street. When the man slapped turned about, the man who did the slapping apologized: "I beg your pardon, I thought you were a friend of mine." The other said, with a good deal of justification, "If that's the way you treat your friends, thank God I am not a friend of yours." The point is that through carelessness we often neglect those courtesies that ought to exist in the most intimate relationship of life, and Mother's Day is a good time for beginning over again where we have been failing. The discourtesy in many homes

so blatant as to make the guest positively uncomfortable. In a home recently visited, the conversation of one member of the family was constantly interrupted by some other members, each correcting some incorrect statement made. It was so embarrassing to be in the center of such lack of courtesy that I ran for the door in haste. Of course you do love your loved ones; but won't you show them more Christian courtesy than you have been doing? Courtesy indicates thoughtfulness, and thoughtfulness is always the child of love.

Mother's Day should be a day for emphasis upon faith. The quality Paul prized most in Timothy was his Christian faith, a faith that was linked to mother Eunice and to grandmother Lois. While the word, "Faith,"

is found only twice in the Authorized version of the Old Testament (in Deuteronomy 32:20 and Habakkuk 2:4) the idea so underlies the volume that the writer to the Hebrews describes every great soul as moved by faith. Every Christian mother needs to keep alive her own faith in God, in her son and daughter, and to lead them by example as well as precept to that plateau of spiritual wisdom where they shall receive their mother's God as their own personal Saviour and Lord.

Faith in God through Christ is the one fundamental for life. Every other achievement must be built upon this foundation. In a day when the whole structure of civilization is trembling in the balances, when nations are dying, and when entire cultures are being



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swept clean off the map of the world, men must hold hard on values that are eternal—chief among which is faith in God. Faith in God through Christ must be taught in homes, to sons and daughters by mothers, taught by lives and words, mutually supplementing each other.

Religion that is not linked to the home relationships is destined to come to naught. When a great North American philosopher and a prominent South American statesman were discussing the civilization of the two continents on the western hemisphere several years ago, the South American said: "Why do you think, we have been so backward in so many departments of living and so far behind in many aspects of progress compared with

you, remembering that we were settled before North America?" The North American replied: "My only answer is that the urge behind the settler in South America seemed to be mainly gold, and the urge behind the colonists in North America was largely for home. The civilization to the South was built upon a desire for wealth; the civilization to the north was built upon a desire for freedom, faith and unhindered home life."

Be that as it may, life for the sons and daughters of God in Christ must be built around a personal relationship to this God, and the human angel who must point the way, and allure to those brighter aspects is the loving, faithful, patient, self-denying and Christ-following mother.

HEROES OF THE HOME

F. B. McALLISTER

WHICH SEEKS TO FULFILL THE EXPANDING PURPOSE OF MOTHER'S DAY IN HONORING ALL MEMBERS OF THE FAMILY

"We took ship, and they returned home."
Acts 21:6.

SOME weeks ago the Academy of Arts and Sciences recognized those in the motion picture industry who this year contributed something outstanding in their craft. Little golden symbols were presented at a dinner of cinema greats. These "Oscars," as the coveted trophies are known, will be graciously handed to those whose names during the past year have been upon every lip. But Clarence Hall was right when he insisted that someone ought to present an "Oscar" to such an one as Joseph Breen, the man behind the scenes. His reference was to the man who has been the conscience of Hollywood and who has done as much to bring out the best in pictures as any living man.

My purpose here is not to laud any man, woman or child in Hollywood—the world will attend to that—but to call attention to the fact that, in his land of hero worshipping, it is good to have someone tell us that there are people, unheralded and unsung, who ought to be given recognition. Andrew Carnegie con-

ceived this to be a worthy plan when he established his fund for the purpose of paying honor and tribute to humble souls who otherwise would be forgotten and their deeds of heroism unsung.

"Real heroism is a steady fire," insists one. He might well have been speaking about those characters mentioned in that tender text of Acts 21:6, "We took ship, and THEY RETURNED HOME."

The setting was a seaport and the occasion was a parting. It was the parting for the last time of the beloved Paul from their midst. They would have persuaded him NOT to continue his voyage, for they feared the consequences of his return to Jerusalem . . . now, if he would but remain with them . . . ?

But there was within Paul a compulsion which would send him on. Thus, when they parted at the wharf, Luke tells us, the thing happened which everyone understands who has bid a loved one good-bye, "We took ship, and they returned HOME."

But how THOSE WHO RETURN HOME are forgotten. And why? It is these, often unheeded or forgotten, who are the real heroes and heroines of life. "An Oscar for Joe . . ." But who is Joe? See them all there: Mothers, fathers, sons, daughters, the aged! How completely we come to take these precious souls for granted. Beecher was thinking along these lines when he shouted to the multitude, "The

*The Baptist Temple,
431 Crandall Avenue,
Youngstown, Ohio*

world's battlefields have been in the heart chiefly, and there the GREATEST heroism has been secretly exercised."

Very well, then, suppose we appoint ourselves as an award committee and here and now cause the heroes and heroines of the home to receive their rightful due. First, a heroine indeed, too often unnoted and her deeds of sacrifice unsung, is MOTHER.

I

In that stirring, revealing story, *Grapes of Wrath*, after the most harrowing experience to which a family may be subjected, the author has the husband say to the wife, "Ma, it was YOU who held us together." Was he also thinking of motherhood throughout the land? Millions of mothers this day will pinch and patch, scrape and repair to keep ends together and make home livable. They will not only make the best of what life has given them, but will be proud of their meager possessions. If there ever was a living demonstration of a mighty host of people actually going the second and third mile, it is to be found in the motherhood of the race.

From the days of the pioneer women until now, womanhood has faced the uncertainties and insecurities of life with poise and strength. Within their hearts, there might have been quivering, but in the end, it was they who held things together. It is beautiful that we should have established a MOTHER'S DAY. Some have advocated that we dispense with it and create a sort of a family day. Commercialized or no, let's keep Mother's Day! "A mother is a mother still, the holiest thing alive."

Once a year, at least, let's cause her to know that then, heaven and earth is at the feet of Mothers. It is well that the day falls upon the Lord's Day. Christianity and motherhood should always stand inseparably. How glorious it would be if all mothers would accept this honored roll which Thackeray expressed, "Mother is the name of God in the lips and hearts of little children." In a new and higher degree, then, her nature would sanctify every influence and hope within the home.

"We took ship, and they returned home . . ."

II

The Academy of Arts and Sciences might be a bit surprised when our committee names the next hero, but hero he is, and thus we acclaim him: we refer to the breadwinners, our fathers.

A modest, conscientious father told his flip-

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HARPER & BROTHERS

pant companion that cold morning while they were waiting their engine to board it for the run, "Yes, I suppose I too would like to lay off at the slightest provocation or indisposition, but you see . . . I have a wife and two sons at home depending upon me."

Hear the confession of another father, "It is true that I have been a fairly good provider for my family, but I would not for the world want my sons to know the humiliations which I had to put up with to hold that job which gives them their daily bread."

Heroes are these breadwinners who drive on patiently year after year, in season and out of season, who often are compelled to do grubbing jobs, who maintain their manhood only under sheerest determination, who are content with only the simple comforts of life, and who place their homes and dear ones above every yearning of their beings; these heroes of the home: our fathers! Let's give them the flowers while we may; chances are, the world never will remember. . . .

"We took ship, and they returned home." Is it any wonder that under early human laws the man was considered the very priest of the household? He was as one responsible to God for his family. How marvelous it would be if breadwinners everywhere would accept that dignity and honor today which history and God has bestowed: not only to exemplify those Christ-like characteristics of sacrifice which we have here recognized, but that these same men might become the SPIRITUAL heads of the homes.

III

And now, an "Oscar" for our strong sons. Here too, some take the ships to undying honor and fame, while others, equally strong and true, return home. These sons, many of them earners, but so many of them at awkward positions unfitted to their natures, or waiting the uncertainties which a torn world holds for them, go on uncomplainingly and willingly for any sacrifice. In the meantime, temptations which our adult world has created for them beckoning them, yea, almost coercing them to lowest levels of living, confronting them at every turn. But with a host of them, they know that one day fatherhood will rest upon them, or that a nation may demand their all, and they are keeping themselves clean for their highest privileges of manhood.

Many of them are spending their energies unstintedly and sacrificially to further their education or preparing for the job that will be theirs in working out their destiny. They may

see tragedy and unfairness on many sides, but they themselves keep steady and build a wholesome philosophy which must ring true. Some fall in the moral fight, but to most of them, awaiting the day when the larger demands of life fall upon them, life is victoriously lived.

With the horror of war dogging their heels, I pay tribute now to young manhood. I would to God that they might sense their opportunity now to be crusaders even as the youth of old and add to their banner that motto of the older generation, **IN THIS SIGN CONQUER!** "We took ship . . . and they returned home."

IV

Next, we honor sacrificing daughters. How many times during the past decade of depression parents have said, "I don't know what we would ever have done without her salary?" Often these daughters were the sole support of the family. And so, even in this day, many of them truly have postponed marriage, or sacrificed things which young womanhood delights in, or deprived themselves of education or travel, because of the home. Some young women have borne the brunt of responsibility when parents have been shiftless and irresponsible. Hosts of them have chosen the practical and steadier things when their hearts have cried out for the lighter and gayer. In sickness and trouble, they have instinctively become little mothers. God bless young womanhood, then when heroines are forgotten. They carry with them inherently the sense of the spiritual. The childhood of the race needs them as teachers, the business world calls to them as keepers of the stuff, while they bless us all with their beauty and loveliness. "We took ship, and they returned home."

V

Our next award goes to plucky childhood. Subordinated, as it often is, misunderstood only too frequently, it is the little child that still leads us. Witness the courage of the British children under fire and in the separation from their parents. How mindful we were of this when at Eastertide, it was they who responded so eagerly and courageously to the appeals within our churches to consecrate themselves to Christ.

Countless throngs of them in these days of unbalance are holding steady even while homes are breaking against the rocks. Thank God for the Boy Scouts, Girl Scouts, Campfire Girls, and the other organizations which are now calling our attention to the spontaneous willingness of these youngsters to serve and

be brave in a world like this. Truly, they too often return home.

VI

Let us now summon before us, that they may have their rightful honor, the venerable aged. Many of these are literally going it ALONE. How easy it would be for them, as older age approaches, to become cynical and morose. If the Townsend Plan and others have done nothing else, they have called our attention to these who are going down the hill on the other side and whose service and blessing to life should be honored. It is as though some anxious spirit is trying to tell us that we may not have them with us long. So often, in them, is faith seen in its most beautiful garb. To them, then our trophy of honor.

It was glorious of Jesus that, in His day, while the world was acclaiming Annanias, Pilot, Herod, and Caesar as heroes, He sought them out in the Marys, in the humble fishermen, and in the despised tax-gatherers. And too, it is thrilling to know that in the final judgment of which He spoke, when REAL worth is revealed, it is such as these whom we have been honoring, who shall hear approvingly, "Well done!"

When Mary Roberts Rhinehart was assigned the task by the Chicago Tribune of finding the most courteous people in Chicago—that a reward might be given—it was in those meek in spirit and humble in task that she found not only politeness, but a heroism so beautiful that tears came to her eyes.

Heroes at home. Not beaten and alone, forgotten and forsaken, but possessing the eternal in each heart, with worth and victory. Thus we see "there little ones" in terms of God and eternity. "We took ship, and they returned home."

1

All Purpose Sound Systems For Churches

Amplifier systems are finding wider and wider applications in the church and chapel today. They are used not only to reinforce the pastor's voice through the medium of loudspeakers, as suggested on page 205, April 1941, by RCA Victor, but to make the sermons audible to the hard-of-hearing. Headphones with individual volume adjustments, permit reproduction of phonograph records at adequate volume for special functions, and provide the equivalent of massive chimes—amplifying the sound of musicians, chimes or

(See page 275)

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Write for descriptive folder



CAN *Christianity* DO IT AGAIN?

CHARLES F. BANNING

Mark 4:35-41

PAUL was in Athens, a center of Greek culture and art. The finest civilization of that day was tottering on its foundations. One day a little homely Jew appeared on the streets and his message and enthusiasm interested the people. He reminded them that the God whom they worshipped in ignorance was the true and living God. In Thessalonica Paul and his companions were accused of turning the world upside down.

The charge was true. Christianity met a pagan civilization and turned it upside down or to speak more correctly, right side up. It was cruel, immoral and inhuman. There were two classes of people: the very rich, a thoughtless, profligate upper crust, and a mass of hungry, exploited poor who had lost heart and hope. The Graeco-Roman civilization was based on material values dependent upon cruel force and was without moral standards. The civilization was met by a group of fearless apostles of a crucified Messiah who gloried in persecution and by their cross bearing they turned it right side up. They saved civilization because they changed it.

I

One of the questions our day faces is "Can Christianity do it again?" Can Christianity save our civilization? What do we mean by civilization? Do we mean a capitalism that allowed unlimited profits and starvation wages, which condoned cut-throat competition and the abuse of privileges? Do we mean a government of the politicians, for the politicians and by politicians? and when I say that I do not mean the New Deal. We Republicans did it, only we did not know how. Our democracy talks idealism and then violates it, praises China for her struggle for freedom and then sells material to Japan for the destruction of her freedom. Do we mean a civilization that fills jails with four million criminals, fills mental institutions with more millions of victims, wastes billions of dollars every year on graft and liquor while millions of little children go undernourished? No. That is not what we mean by civilization. That is not worth saving.

*First Baptist Church,
Columbus, Ohio.*

The only kind of civilization worth saving is a civilization based on our democratic ideals. They require three essential elements:

1. The first is the ideal of personal freedom. Nothing must interfere with the growth and development of individual character. Dictators herd people like sheep. Democracy trusts people as sons of God. Walter Lippman expressed this ideal in these words: "Man belongs to his Creator and since he is therefore an immortal soul he possesses inalienable rights as a person which no power on earth has the right to violate." Man is God's only experiment. There has been no development in the animal or in the vegetable world for centuries but man is always becoming. That freedom to grow, that power to become, must be protected.

2. Our civilization must include cooperation for the common good. We all profit and we all lose together. If we are going to have a spiritual democracy and a political democracy we must have economic democracy. Exploitation destroys the ideal. There must be a sense of social responsibility. The strong must help the weak.

3. Our civilization can be contented with nothing less than a brotherhood of all mankind. Anything less will result in war. There must be no hate, no national rivalries, no favored or ruling classes. The power to attain these ideals must come not by the coercion of dictators but by a voluntary personal inward self-imposed control by the individual. You say that sounds idealistic. I grant it. It is an ideal that we have not attained but it is an ideal that must be preserved. The closer we reach that ideal the happier our people will be.

What do we mean by Christianity? Not denominationalism which is so eager to save itself. Not a country club idea of religion as a means of social climbing. Not an ethical reform society to slap people on the wrist who get too drunk or steal too much. Not an educational institution to teach people the good way on the mistaken blind supposition that if they only know what is right they will do what is right. Not that. That will not save civilization. In fact it cannot save itself very much longer.

By Christianity I mean the body of Christ. The purpose of a body is to do the will of the mind and spirit. By Christianity I mean a company of people who believe on Jesus Christ and his way of life, who accept it as their way and who are willing to pay any price to win others to that way. By Christianity I mean the program of Jesus, incarnate in those who are consecrated to Him. Therefore our question is this: Can the humble, consecrated followers of Jesus save a civilization based on personal values, cooperation and brotherhood?


II

The answer to that question requires another question. Save it from what? What is it that endangers our civilization? Our democracy or our civilization suffers from two very serious diseases today; namely, *confusion* and *conflict*. Business men are confused because the old methods of doing business will not work. Farmers are confused. It is as bad for them to produce too much as too little. Hun-

gry people are confused to see food and clothing destroyed and to see farmers paid not to raise food while they go hungry. Educators are confused. They realize that they must do something more than make young people skillful or teach them how to make money. The whole world is confused. The pagan ideals and standards have failed to bring peace, plenty, or happiness.

Why are we so confused? The answer is that we followed the wrong philosophy of life. We chose paganism and followed its way, rejecting Jesus. Jesus said, "Ye that would be great among you let him be your servant." Paganism said, "He is greatest who gets the most money and power. Let others serve him." Jesus said, "Blessed are the meek," the humble, teachable cross bearers. Paganism said, "Wretched are the meek. They should be exploited because of their weakness." Jesus said, "Blessed are the poor in spirit." Paganism says, "Blessed are the go-getters, the hard-boiled promoters." Jesus said, "Take up your cross

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and follow me." Paganism says, "Seek the easy comfortable life. Shun suffering and difficulty. Enjoy life." We have followed paganism rather than Jesus and we have lost our way. Jesus said that people who follow the wrong road are lost. Lost people are always confused. They are like sheep without a shepherd.

Toynbee, the historian, studied thirty civilizations which have risen and fallen, that came to power and then fell victim to the diseases of civilization and died. What caused each one to die? This was his conclusion. "Whenever ownership transcends fellowship, that civilization has accepted its thirty pieces of silver." Beard, another historian, applies this wise proverb to civilization, "Whom the gods would destroy they first make mad." A madman is one whose mind is confused and who cannot think straight.

Can Christianity save civilization from confusion? Jesus said, "I came to seek and to save that which is lost." Again he said, "Ye shall know the truth and the truth shall make you free." Yes, free even from confusion. He said, "I am the way, the truth and the life." Any man who knows the truth, who follows the right way and who lives the abundant life is saved and is not confused. Yes, Christianity, Christ's way of life, can save man, can save civilization if they will follow.

Our civilization is very much in the position of the poor demoniac in Gadara. He did not know what to do with himself. He howled and cut himself on the rocks. He was a problem to himself and his friends. He was unhappy and made others unhappy. When Jesus came he cried out against Him and was afraid to trust Him. He was afraid of sanity. The world is afraid of sanity today. That is the result of the disease of confusion.

III

Save civilization from what? From the other disease which is partly a result of confusion; namely, conflict. Because we are confused we are suspicious of others. There is a legend from Arabia of a man who looked out across the desert and saw something coming. He decided it was a wild animal so he hid. Then as he watched it come closer, he saw that it was a man on a camel. He decided it was an enemy and determined to kill him. As he came still closer he realized that it was a member of his own tribe, so he had nothing to fear. When he came near enough to recognize he saw that it was his own brother.

It is a parable that shows the origin of much of our hatred, suspicions, fear and folly.

What happens when you have a house crowded with people and someone shouts "fire"? People begin to fight and trample each other. Confusion causes fear and conflict. Confusion and conflict are the two diseases which threaten to destroy our civilization.

Last year a group of our young people looked with a bit of suspicion upon the Negroes in Columbus. The newspapers were constantly reporting crimes by young Negroes. These young people had inherited certain prejudices and fears concerning Negroes. Their attitude was one of antagonism toward Negroes. They decided, however, as a Christian group they ought to know the truth. They appointed several committees, one to see where Columbus Negroes live and where they come from. Another committee was to go to the Juvenile Court and see why young Negroes caused trouble. Another committee went to the Urban League and to Negro churches to see what was being done. After these committees had reported the group invited a Negro choir to come and sing spirituals and the Negro pastor to speak. These young people have not erased any race lines. They did not want to do that. Neither do intelligent Negroes but they have eliminated confusion and misunderstanding. They are not suspicious of Negroes. They found that young Negroes have the same hopes, ideals and dreams that they have. They found out the truth and that truth has removed their confusion and their antagonism toward Negroes. If Columbus should ever have a race riot I know twenty-five young people who will not lose their heads.

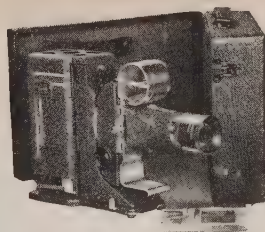
If our civilization will take the trouble to learn the truth it can be saved from the conflict of nation against nation, race against race, class against class, man against his neighbor and man's lower nature against his higher self. Unless that war is stopped it will destroy civilization. "They that take the sword shall perish by the sword."

Suppose we state our question again. Can Christianity save civilization from confusion and conflict? Yes. Confusion comes from wrong standards, wrong motives, wrong ideals, and wrong attitudes. Jesus pointed out the way of truth, justice and good will and he said, "This is the way. Walk ye in it." Confusion causes fear, suspicions and hatred, which with greed, are the causes of conflict and war. Only Christ can save us from that tragedy. "A new commandment I give unto you," said Jesus, "that you love one another. Love your enemies. Do good to them that hate you."

In the scripture lesson of the morning I read the story of the storm-tossed boat on the sea of Galilee. Here was a group of people who needed desperately to be saved. There were three classes of people in that boat. There were some who lost their heads, who wrung their hands and cried, "What shall we do?" They lacked poise and judgment. There was a second group who kept their heads, who took to the oars with all their might. They said there was nothing to do but do your best, trust to luck and take the consequences. They had poise and self-control but not vision. There was a third group who had faith. They went in search of the Master, and the whole company was saved. We have many people today who are in the grip of panic and are ready to give up. There are others who have little vision but who say, "there is no use to give up. All we can do is do our best from day to day and hope that democracy, civilization and the church will weather the storm." God grant us a few people of vision who will seek Christ's way and bring His power into the storm to save us. Only thus can Christianity save civilization.

The world does not need more prosperity or material progress. There is enough for all now if we would learn to share it. The world does not need more intelligence. The nations that are the most intelligent are the nations who today suffer most from confusion and conflict. But the world is desperately poor and sick spiritually and only the Great Physician can heal and save it. Certainly nothing else but the power of Christ can save civilization.

One of the great souls of the past generation, Bishop McDowell, was in his youth a breaker boy in a coal mine. Later he received a promotion and became a mule driver. His job was to drive a mule cart through the dark tunnels of the mines. On his first trip through the tunnels behind his mule he was frightened stiff because of an intersection of tracks where many fatalities had occurred. More than one mule driver had been killed at that crossing. Rounding a curve in the darkness the lad held his breath as the mule pulled the coal cart toward the crossing. To the great delight of the boy he saw a light sparkling in the darkness ahead. There at the crossing was his father with a light to protect the boy from the danger of the crossing. Can Christianity save civilization? Yes. There at the crossroads is the Heavenly Father with the Light of the World if we will only follow Him.



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WILBUR D. KUENZLI

(Suggested for Memorial Day)

THROUGH the night air comes the weird wailing of an air raid alarm. High overhead, enemy bombers dart through an ear-shattering barrage of bursting shells, dropping their eggs of Death on the great city, sprawled helplessly below. As the murderous bombs find and destroy their victims, skyscrapers crumble and tumble in showers of brick and stone. Red flames leap upward into the murky sky, revealing scenes of horrible destruction. In a blood-curdling confusion are mingled the shrieks of the injured and the groans of the dying. For many of these poor unfortunates, this nightmare is the final scene in that terrible tragedy men call "WAR." For them, the lights are going out—for the last time. . . .

It is difficult for us, living in comfort and safety, to realize with vividness that human beings like ourselves are actually having such things happen to them at this very moment! But we know that they are, for through the night air come terrifying reports of the brutalities of nations on the rampage, gone mad with hatred, greed and fear. Our newspapers bring us disturbing reports of insidious "Trojan-horsemen" within our own borders, slyly seeking to undermine our democratic form of government. Long-cherished beliefs and illusions are crumbling all around us. Bitter flames of prejudice are leaping up, revealing unsuspected but deep-seated aversions. It seems that what was considered "impossible" but yesterday, may become "inevitable" tomorrow—and that our beloved nation may soon take part again in that terrible tragedy called "WAR!" With fearful hearts we note that the lights of Peace are being turned down once more. What if they soon go out entirely?

It is important that we churchmen think seriously about this problem of the war-time obligations of the Church. We should do this *now*, before our minds become perverted with passion and propaganda. "Forewarned is forearmed."

We must remember that the Church is a unique institution, with unique functions and responsibilities. She is both human and divine, national and international, racial and super-racial, temporal and eternal. It is her obligation to present the Will of God as well

as the opinions of men, to work for the Brotherhood of Man and for the welfare of individuals, to seek an enduring peace within the framework of the conflicting nations, to weigh present policies and events in the light of their eternal consequences! With these responsibilities in mind, let us consider this problem of the war-time obligations of the Church.

The first imperative, if the lights of Peace go out, is that she remember her Master's command to "WATCH AND PRAY," lest she enter into temptation. . . . How necessary it is to watch our emotions in times like these; it is so easy to be swept off our feet by the unChristian judgments of the mob! Only recently, one of our outstanding educators made the wild and inflammatory statement that "this struggle is a fight between men and beasts," threatening to discharge any professor who dared to disagree with him! There are disturbing indications that many ministers are about to repeat the blasphemies of the first World War, when multitudes of preachers cursed the Kaiser and damned all so-called "slackers" from their pulpits. It will be a sad day for the Christian Church if her "preachers present arms" again, for every well-informed person knows from the records of the first World War, that *every* nation shares to some degree in the responsibilities of the war-guilt. Inasmuch as all nations "sin and fall short," the Church of Christ must refuse to fan the flames of hatred, for "how can Satan cast out Satan?" She must not only call men and nations to repent of their sins and shortcomings—she must also search her own heart and cry out in deep humility, "Lord, be merciful to me, a sinner!" In the words of St. Paul, she must "put on the armor of God, so that she will be able to stand against the wiles of the Devil. . . . (She must) take Faith for her shield, Salvation for her helmet, and the Voice of God for her sword." . . . Yes, it is through prayer and only through prayer that tremendous spiritual forces are released. But as Dr. George Buttrick reminds us, "The only prayer which avails anything is that which beseeches that *God's Will* (not our wills) be accomplished on earth, as it is in Heaven!" This is the only prayer that is genuine; such prayer is an ever-present help in time of trouble, as millions of believers have discovered. And so,

Highland, Ind.

War comes, a nation-wide prayer revival would be convincing and effective proof that is "in God we trust."

A second imperative, if the lights of Peace go out, is that the Church labor to keep alive the spiritual fires of Faith, Hope, and Love during the dark night of War. Her slogan might well be this, "We must pray as though everything depended upon God, but we must work as though everything depended upon us!" If War comes, the Church must work even harder to **TEACH AND PREACH** the Good News of Salvation through Christ. She must proclaim with even deeper passion the Gospel of the Fatherhood of God and the Brotherhood of Man! She must maintain a vital fellowship where character can be developed, or as Walter Lippman reminds us, "Democracy is built upon the foundation of Christian character." In preparation for the strenuous and difficult days that are sure to come, she must amplify and strengthen her program for worship, study, service and evangelism. No matter how dark the day, the Church of Christ must constantly demonstrate her conviction that "all things work together for good to them that love God!"

It is not the business of the Church to formulate specific policies for the Government, but it is her function and her *duty* to insist that Christian principles be followed! Her job is not to act as the Brain or Hand of the State, but as its conscience. . . . When the dogs of War are unleashed and men's minds become poisoned with hatred and desire for revenge, then the Church must preach and practice her Master's teachings of Love and Forgiveness for all people. At whatever cost, she must be obedient to her Lord and to her Divine obligations. Even though this brings persecution and abuse, as it surely will, she must not hesitate nor compromise, for

"Why should *she* have a life, carefree—

When *His* life had a Calvary?"

She must ever remember that the symbol of victorious Christianity is not a cushion but a Cross!

A third imperative, if the Christian life-line is to hold fast during the storm, is that the American Church increase her missionary activities at home and abroad. It is up to her to take over much of the work that used to be maintained by nations now under Nazi rule. To do this, she will have to **GIVE AND SERVE** as never before. . . . Oh, churchmen of America, wake up to your unparalleled opportunities and responsibilities! Truly the



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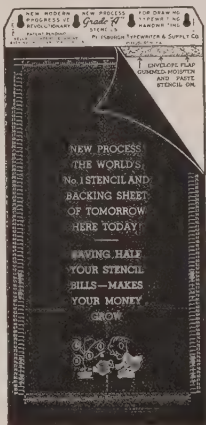
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Nor dare the Church forget, under the pressure of wartime, the many serious social problems that harass our people. The grim spectres of Poverty, Unemployment, Racial discriminations, Crime in all its hideous aspects, Immoralities of all kinds, Political Corruption—all these problems and many more are intensified when the nations go in for organized slaughter. Certainly the ideals of Christ are demanded by times like these.

Finally, the Church must remember that she is the only effective international organization in the world today. Upon her shoulders, therefore, rests much of the responsibility for inspiring a just and a lasting Peace, when this terrible holocaust has finally burned itself out.

And so, if the lights of Peace go out in America—God forbid it!—the Church must WATCH AND PRAY, PREACH AND TEACH, GIVE AND SERVE! She must not fail; she will not fail; she cannot fail; for she is the "Body of Christ," the holy instrument of the ever-living God! With penitent heart but with invincible optimism she will declare:

"Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future
And—there in the dim Unknown—
Standeth God within the shadows,
Keeping watch above His own!"
(Lowell's "Present Crisis")..

1 1 1

OUTLINES

CLAUDE R. SHAVER, D.D.

Unanswered Prayer, It's Value

"If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Matt. 26: 39.

Here is encouragement for many disappointed disciples. Since Jesus the perfect One experienced "unanswered prayers," let others of less spiritual power take to themselves this object lesson (for such it was)—in the value and discipline of unanswered petitions.

I. Recognize the wider margin of operation, for superior wisdom and broader purposes. "Our little systems have their day," said Tennyson, after his great sorrow. Your doctor, to

whom you may apply for an imaginary ailment, may look deeper into your case and touch the truly vital need. "Your heavenly father knoweth before you ask him."

II. The prayer attitude implies "willingness" to learn.

Dis-appointment—His appointment
Change one letter, then I see,
That the thwarting of my purpose
Was God's better choice for me.

III. The 'unselfish phase, along with larger usefulness, should be noted; as in the case of the Master. Joseph to his brethren could say, "Ye meant evil against me, but God meant it for good (Gen. 50:20).

There is a peace which cometh after sorrow
Of hope surrendered, not of hope fulfilled;
A peace that cometh out of tomorrow
With calm of tempest that is stilled.

Strengthening the Home Ties

(A Mother's Day thought)

"Abraham gave all that he had unto Isaac."
Gen. 25:5. And the Lord appeared unto Isaac saying "I am the God of Abraham thy father . . ." and he builded an altar there, and called upon the name of the Lord. Gen. 26:24, 25.

One of the famous American paintings is Hovenden's "Breaking Home Ties"; the scene portrayed being that of the eldest son departing from parents in the family sitting room. Our text suggests the other side of parental ties which may be strengthened to the extent that separations may not sever, or even weaken them, unhappily.

I *Fatherly Sympathy and Comradeship* opens channels of intercourse over which may pass impressive examples of honesty, charity and Faith in God. Recall Abraham's faith, on Moriah, "God will provide . . . the lamb." (2) Relations of confidence and trust open intimate revelations, through which advice can be imparted and mistaken tendencies corrected.

II *Family religion* has lasting foundations. Isaac "dugged deeper" than his father; as young folk these days must do. His approaches to God were not actually the same; but some of the same altar stones were used. Adaptations in religion are allowable.

III *Home ties are more elastic* these days; they need not be severed. Mail and telephone contacts extend home influences very much farther. *Memory* ties reach even farther; as with Lincoln, Frances Willard, and Jane Addams.

Living Up to the Times

Who knoweth whether thou art not come into the kingdom at such a time as this. (A. Rev.) Esther 4:14-16.

One of the attractive book titles of late years has been Atkins' "Standing Up to Life"—suggestive of modern effort in meeting the issues of today. Yet the idea is not new; since we find it in the heroic achievement of a maiden exile who faced critical tests in—"living up to her times."

I. It meant an open mind and an honest effort to know the full truth of the delicate situation. She was willing to face it even if dangerous.

II. Demonstrates the rare faculty of "finding one's place"—Educational institutions encourage "orientation"—adjustment to the times, that is both intelligent and happy. "All the world's a stage" says Shakespeare. "Faith" is thought adjustment and heart harmony with God's eternal order. It must be immediate and fruitful.

III. Courage will be developed and will strengthen. Prof. Einstein pays tribute to religion. He says "When the revolution came to Germany, I looked to the universities to defend liberty and justice, but they kept silent; noted that the public press, which had proclaimed love of freedom, also went down. Only the church stood squarely across the path of aggression." Martin Niemoeller, in a last interview, stood firmly saying—"Not you, Herr Hitler, but God is my Fuehrer."

IV. It took such courage to break a precedent (approaching the King). It was done after fasting and prayer; and a vision of unselfish service to her country. America today seems to have sanctioned the breakage of a "third term" precedent in the choice of her leader. May we hope that the political leaders who have approved that idea will live up to the high unselfish tests of that maiden queen of old. Following is a Teacher's greeting:

Time to do well; time to live better;
Give up that grudge answer that letter.
Speak the kind word to sweeten a sorrow;
Do worthwhile things today; not tomorrow.

The Strength of Weakness

"When I am weak, then am I strong." II Cor. 12:10.

Paul's reference to "weakness" is not all inclusive. There is a form of weakness that is faint-hearted, flabby, pessimistic; which he did not exemplify. The other—brave, persevering, confident, and open-minded, is strikingly embodied in his frail form; which was short of

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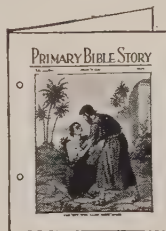
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stature, weak in eye sight, and poor in earthly resources. But it could face persecution, perils, imprisonments, and ship-wrecks.

I. It was intelligent weakness—aware of limitations; which made him humble. Achilles overlooked his one weak spot. The youth who applied for a position with the remark “I have never made a mistake” was reminded that he had made one right there. Scribes and Pharisees were weaklings in conceit and boasting. Thus they missed the supreme power of Christ.

II. Just here, in humility and trust, is where man meets his God. Only the “poor in spirit” are heirs of heaven and earth (meek) David did not desire Saul’s armor, preferring his own humble resources, along with the “name of the Lord of Hosts.” Jesus met the lame man by the pool, only after that one had realized his limitations. (John 5:1-9).

III. Take seriously and patiently the strength; which will unfold in persevering usage. American politicians have capitalized the weakness of our democracy by weak platitudes and a “defeatist” spirit. Witness the strength of the British people, whose defeat was expected six months ago. Note how they have profited by errors and weak points uncovered in their trials. “We can take it,” said the old lady in the bomb shelter, as she laid her hand on Wendell Willkie’s shoulder. When Calvin Coolidge was called to high office, he sought the grave of his mother and the church relations of his wife. Napoleon boasted of his heavy battalions and forgot the God of justice, charity and neighborly kindness.

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JUNIOR PULPIT

J. J. SESSLER, Ph D.

The Light that Would Not Go Out

Materials:

A tall tumbler

A deep glass mixing bowl or a fish bowl

A square of thin board a little larger than the open end of the tumbler

A very small candle, preferably a birthday candle

Demonstration:

Fill the glass bowl with water nearly to the top. Fasten the candle directly in the center of the square of wood and set it afloat in the bowl of water. Light the candle. Invert the tumbler over the lighted candle and push the square of wood down until the candle is actually burning beneath the surface of the water. The glass being full of air prevents the water entering it. The audience can see the candle burn beneath the water. The flame will soon consume the air in the glass, and the candle should be brought to the surface and the glass removed before the flame is extinguished by a lack of air. If the glass is removed too quickly the intruding air will extinguish the flame. To assure success a little experimenting is required.

Story:

Jesus said: “I am the light of the world.” It may seem strange that Jesus should say that he was a light. Just what did he mean by this?

For what do we use a light? We need a light when it is dark so that we can see. The world was very dark when Jesus came into it. I do not mean the kind of darkness we have at night. The darkness Jesus spoke of was sin, godlessness, hate, murder, stealing, lying, and cruelty. The people needed someone to lead them out of this darkness. What is needed in such a darkness is a light so that people can follow it. God sent Jesus to be such a light. And when he came he said: “I am the light of the world.” But the Bible tells us that the people preferred darkness to the light. And so they killed Jesus thinking that in that way they could put out the light that he was.

Ordinarily when we put a light under water it goes out. (Set lighted candle afloat in the bowl of water) This candle represents Jesus, the light. (Submerge it) They put Jesus to

death but not his light. (Bring lighted candle to surface) Jesus became a light in twelve men who became his disciples. Shortly before Jesus left this earth, he told these twelve disciples that they, too, were lights and that they should never allow their lights to go out. As they went from place to place they preached the things that Jesus had taught them. But many people did not like this for it meant that they would have to give up many things that were wrong. They did not want to do this. So they put them in jail or killed them. One should think that the light Jesus had given them would have gone out. (Submerge lighted candle) But it did not.

A later disciple was Paul. Jesus who had now left this earth appeared to Paul one day. From that day on Jesus became a light in him. He went to distant places preaching about Jesus and telling everyone that there would be no darkness in the world and that everyone would be happy if we did as Jesus told us. They took this Paul to the big city of Rome, put him in prison and then beheaded him. They tried to put out his light. (Submerge candle) But it would not go out.

Paul had made many Christians in many places. And each one of these became a light. They had in them the light of Jesus. These Christians refused to obey the Emperor when they were told not to worship Christ. So many of these Christians were killed, their heads were cut off and many were thrown to the lions. They tried to put out the light of Jesus in them. (Submerge candle) But it would not go out.

These Christians gave the light of Jesus to others and that is how we got the Christian Church. Good and true Christians around the whole world have the light of Jesus in them. This light must not be allowed to go out. If it does the world will be in darkness. If we love Christ and follow him we have his light in us. (Submerge candle) Do not let this light go out.

THE LOVE OF MOTHERS (Mothers Day)

Materials:

- A tumbler made of clear glass
- A sheet of typewriter paper

Demonstration:

Lay the sheet of typewriter paper on a table or chair. With a red crayon write on the center of the sheet the two words "Mother's Love." Paste a piece of paper of the same kind over the open end of the tumbler and trim the



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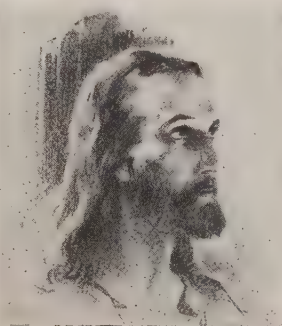
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edges very closely. Place the tumbler upside down on one end of the sheet, and it will not be noticed that the open end is covered. Throw a handkerchief over it and set it directly over the two words. Remove the handkerchief and the false paper over the open end of the tumbler conceals the two words. Reverse the process and the words will reappear.

Story:

All of us either have a mother or have had one. So Mothers' Day is something that all of us can celebrate. Mothers should be remembered. If she is no longer with us but has gone on into the other world, we should honor her by thinking of her often. If you still have a mother you should be happy and show your love. We should do this because mothers love their children.

Mother's love is more like the love of God than anything we know. God loves all people even if they are bad and wicked. Jesus told us about the Prodigal Son who left home, spent his father's money, and lived a bad life. And when his friends left him and he was hungry and his clothes were in rags, he went back home. Did his father close the door against him or did he take him in? The father was glad to see him. Jesus said that God loves us as that father loved his son. And the love of a good mother is like the love of God.

Some people become criminals. They steal, kill or do some such terrible thing. Some of these criminals have good mothers, and they love them even if they are bad. I will tell you about one such mother.

Once a year in France, the worst criminals are put in a ship and taken to a lonely island in the sea. They will never come back; they stay there as long as they live. It means that they will forever be separated from father, mother, sisters and brothers.

Once a mother whose son was a criminal and who was to be shipped to that lonely island, hid herself on the boat. The next day when all the criminals marched into the ship, she rushed out of her hiding place and threw her arms around her son's neck and with tears streaming down her cheeks, gave him a last kiss. The soldiers as quickly as possible rushed the mother off the boat. But anyway, that mother had done all she could, she still loved her son even though he was a criminal.

Good mothers are like that. Without a doubt that mother corrected her son when he was as young as you are, if he did something that was wrong. She warned him, perhaps she sent him to bed without his dinner, perhaps she took

away his privileges or his weekly allowance. When she corrected him, he very likely thought that she no longer loved him. (Place tumbler covered with handkerchief over the words "Mothers' Love") Look! the words "Mothers' Love" have disappeared. Can the love of a good mother for her child disappear like that? No, never! That mother's love followed her criminal son on board that ship and to that lonely island as long as she lived. (Cover tumbler and remove it and the words have miraculously reappeared) Mothers' love is still here. When mothers at times have to punish their children for wrongs they have done, it is not because they do not love them. They do this because they do love them. Let us thank God for our mothers.

What We Can Take to Heaven

Materials:

Two matches	A grain of corn or
A piece of cloth	wheat
an inch square	
A handkerchief	A dime
A small piece of	A small cube of
wood	bread

Demonstration:

One of the matches has been secretly put into the hem of the handkerchief. Spread out the handkerchief on the table. Take the other match and pretend that you are rolling it up in one corner. In reality you palm it. So that there is no doubt in the mind of your helper allow him to feel the match inside the handkerchief. The match he feels is the one hidden in the hem. Take the dime from your pocket. This gives you the opportunity to leave the palmed match in your pocket. Roll in the dime, then the bread, the cloth, the wood, and the grain. When the handkerchief is unrolled all the objects are there except the match.

Story:

In church we often speak about heaven. Jesus spoke about heaven, and he said that he would go there to get ready a place for us. Jesus will have a place ready for all those who want to go there. I have never met a person who did not want to go to heaven. Everyone here wants to go there. The person who has made heaven like he has made this earth and everything else, is God. The best way for us to get to heaven is to know this God. Therefore, we should come to church to learn about God, read the Bible and pray. The first person we will meet in heaven is God. We will not get to heaven if we do not know Him.

We will also see Jesus there. He will prepare a place for us in heaven if we ask him to do so. Shortly before Jesus left this earth to go to heaven, a man who had been a thief and a robber asked Jesus not to forget him. And Jesus told him that he would have a place ready for him.

People do not live on this earth forever. Someday we will leave here, and not any of the things we have here can we take with us to heaven.

Jesus told a story about a very rich man who had everything he wanted. (Hold up the match) This match we will say was that rich man. (Spread handkerchief) This handkerchief is the world in which he lived. (Pretend to roll the match but instead palm it, and let helper feel the match hidden in the hem) (Take the dime from pocket and roll it into the handkerchief) He had much money so that he could buy anything he wanted. (Then the bread) He never was hungry for he had plenty to eat. (Then the cloth) He had the finest clothes to wear. (Next the wood) We build houses of wood. This man had a large and beautiful house. (Finally the grain) And he had large fields which grew corn and wheat.

This man had everything he wanted but he could not take anything with him into the next world. One night he died and he was gone. O yes, we said that the match in the handkerchief was the rich man. Let us see what happened to the match. (Unroll handkerchief) The match is gone, but the dime, (Hold each article up separately) the bread, the cloth, the wood, and the grain are still here. So the rich man when he left to go to the other world had to leave his money, his food, his fine clothes, his beautiful house, and all his grain. He was gone but these were all here. He could not take any of them with him. What we can take along with us into the next world are the good things that we can put into our hearts and souls such as love, kindness, good deeds, and beautiful thoughts.

ALL PURPOSE SOUND SYSTEMS

(Continued from page 263)

the chimes section of the organ, and distributing it through loudspeakers mounted in the church tower or belfry.

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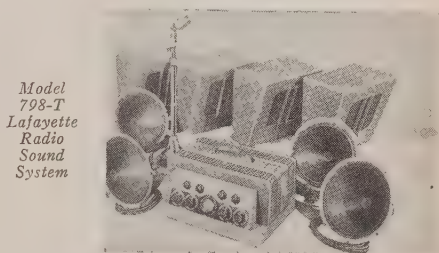
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"A necessity is something you can't along without, but do. A luxury is something you ought to get along without, but don't."

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Mother's Hand on His Bowed Head

Luke 8:19. "Then came to him his mother."

"I won't never do it again, if you will (forgive me)," said a lad in his evening prayer. During that day he had thoughtlessly done something which his mother had told him was not right. As if in answer to his prayer, the little fellow heard a voice saying: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Henry Turner Bailey, who tells this story concerning a member of his own family, in "Yankee Notions," says: "His mother's hand rested on his bowed head, and it was her voice that he heard. Was it hers alone? Perhaps he did not understand the wondrous words; but when he rose from his knees a new look of happiness was in his face, and the joyous kiss he gave his mother was like a thanksgiving to God."

Made God a Reality to Her Boy.

Judges 5:7. "A mother in Israel."

A beautiful tribute was paid to his mother by Dr. F. B. Stockdale, when he said: "I shall never escape the grip of my mother's religious life. She made God as real to me as are my own hands and feet."

Thrice blessed is the mother who makes God real to her children!

Mothering Sunday

Psa. 113:9. "A joyful mother of children."

Long ago, in old England, the mid-Sunday of Lent was set apart for an affectionate custom. On that day sons and daughters bound out as apprentices, engaged in the professions, or launched in independent housekeeping, would fare back to the old home, "to go a'mothering," carrying a precious gift to the mother whom they had left behind when the calls of active life summoned them away.

They found keen delight in making the individual gifts, called "mothering presents," and never a grown-up lad or lassie was too poor to carry some token of love that day back to the old home. There were little cakes called "sinnels," fragrant as a rich fruit cake and favored by many as the choice gift to mother. Herrick wrote of them:

"I'll to thee a sinnel bring,
'Gainst thou go'st a-mothering,
So that when she blesseth thee,
Half that blessing thou'lt give me."

Often potted flowers were carried and dainty shawls woven in the few borrowed minutes of busy days. Not one absent son or daughter must fail to make the visit nor go empty-handed on that cherished "Mothering Sunday." Always the mother was eagerly waiting and watching.

Many years have passed since the beautiful custom was laid aside. Today we try to gather up the lost loveliness of it in our "Mother's Day."—*Ora Pollard Parkinson in the Home Quarterly.*

Mother Imparted the Forward Look

Prov. 1:8. "Forsake not the law of thy mother."

Home surroundings are the most important factor in determining the success of a boy or a girl in the opinion of Sir Thomas Lipton. He thus expressed himself, when eighty years of age, to a reporter:

"As you know, my early days were not the easiest, but our home, though perhaps it was not beautiful, was clean and inviting and comfortable, and presiding over it was the bravest and noblest woman in the world—my mother,

"When things were not going as well as they should, there was nevertheless a smile on her face. She has always been my guiding star. It was from her that I learned to look toward the future and not on the past. It is expecting better things that in itself brings them; it is the conviction that they will come to pass that provides the incentive to work to bring them about."

God's Care and Mother's

Psa. 139:5. "Thou has beset me behind and before, and laid thine hand upon me."

Since God has made the world, He must be in it. He must be active in all our experiences. Our real trouble is that we have not awakened to His presence. We are like an infant in the first weeks of life. He is conscious of many things that bring comfort and pleasure. The source of all these is his mother. But he does not know her. She has beset him behind and

before and laid her hand upon him. He has not awakened to her presence. But she is there. As he grows he will come into living touch with her. He will recognize, through all the experiences that bring him comfort and delight, her active love and care. That is how this Psalmist feels about God.—*The British Weekly*.

Motherhood Qualities of the Holy Spirit

Gen. 1:2. *"The Spirit of God was brooding . . . (V. margin).*

A certain preacher used to pray, in the fervor of his somewhat exuberant devotion: "O God, our Father which art in Heaven; O Jesus, the Eternal Son, our Elder Brother; O Blessed Spirit, our Mother which are in Heaven." And there is here a profound truth. The Holy Spirit represents the element of Motherhood in the divine nature. Is it not written (Gen. 1:2, R. V. marg.): "The Spirit of God was brooding upon the waters," according to the Rabbinical comment, like a dove hovering over her young? And thus the doctrine of the Holy Spirit is the supreme discovery of God. It reveals the inmost tenderness of that great Heart which yearns over the children of men with more than a father's, and more than a mother's love. For what love is comparable to a mother's? One of the Jewish Rabbis, hearing his mother's footsteps, rose and said: "The Majesty of the Eternal draweth nigh."—*Professor David Smith, in "Christian Counsel" (Hodder and Stoughton).*

Mother's Wishes Remembered

Luke 8:19. *"Then came to him his mother."*

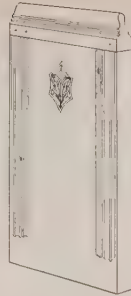
It is Sunday, and I have been to church and feel so much better for it. . . . The atmosphere of the church brings me in closer touch with Mother. . . . I never think of her without thinking of her faith and her church and her desire to keep us in touch with it. Isn't it wonderful how the wishes of a good woman survive so strongly after she has gone.—*From "The Intimate Letters of Archie Butt" (Doubleday, Doran & Company).*

Poems for Mother's Day

Prov. 31:30. *"She shall be praised."*

1—Mothers

God made the sea, in His goodness He made it,
God made the mountains, the fields and the trees—
God made a harvest, with warm rains to aid it,



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God made a million such marvels as these!
 God made the towns, and the cities and places
 Where folk might work and might rest and
 know power;
 Still there was loneliness stamped upon faces—
 Still there was something not yet come
 to flower . . .

God made the gleam of pale stars in the
 twilight,

God made the warmth of the sun for
 the day,

God made the dawn, with its rosy-pink
 highlight,

God made the moon, to drive darkness
 away!

God made cool water, in springs, fit for
 drinking;

God made rich food for His people to eat—
 Still there were faces, gone wistful from
 thinking . . .

Still was the wonderful world incomplete!
 God made the sea, in His goodness He
 made it,

God made the mountains, the trees and
 the flowers—

God made the earth, and in beauty
 displayed it,

And still the days were a mere chain
 of hours!

Then I think God took a bit of His Heaven
 And dropped it down through the hushed,
 waiting air,

And where it fell it brought comfort and
 heaven—

Then the earth smiled, for mothers were
 there!

—Margaret E. Sangster, in *Christian Herald*.

2—Motherhood

There is no place within the ken of man
 That equals or surpasses motherhood;

It is the highest in creation's plan,

Above the things that God called "very
 good."

For Mothers are the sacred cord that tie
 Man's ancestry to man's posterity—

Man's histories and prophecies all lie

Wrapped in the child upon the mother's
 knee.

—H. H. Siegle, in *the Home Quarterly*.

3—Mother Love

I sometimes think the very essence of
 God's happy, heav'nly Kingdom up above
 Must be a thing akin to mother love.

More beauty than a winging bird's swift flight,
 Or sun-drenched day or velvet, star-filled
 night,

Has mother love's white flame of steadfast
 light.

For mother love is joy and peace and rest,
 Bright as a green wave's shining silver crest,
 And soft as sunset's glow from out the west.
 —June Kelly, in *Good Housekeeping*.

Transition from Decoration Day to Memorial Day

Ex. 12:14. "And this day shall be unto you
 for a memorial."

1—Decoration Day of a Former Generation

Perhaps in the memory of many of the older readers of the O-D in city and country there remains memory of the time when Memorial Day was called Decoration Day, and all through the country, city, town, hamlet and school district, the day was given over to exercises of a patriotic nature and the graves of soldiers who had lost their lives in the Civil War, or had died from the effect of wounds or injuries received during that war, were covered with flowers.

The decoration of family lots where no soldier rests is an innovation in itself which had no place in the original Decoration Day observance. And while this has grown up through the passing of two generations it is not by any means to be regarded as unfitting that the original Decoration Day should have changed to a universal Memorial Day; although we ought at no time to forget the significance of the origin and purpose of the day itself.

2—Decoration Day Features

Thousands of readers can recall the time when all flowers were turned over to Grand Army of the Republic Posts, or in places where no posts were established, to individual soldiers in the Civil War, who went with their neighbors to country cemeteries where soldiers were buried, and covered their graves with flowers from yard and field. Always, there would be a program of prayer, reading of patriotic poems, remarks by some member of the community, perhaps the singing of patriotic songs and the firing of a salute. School children in the country gathered masses of daisies and other flowers from the fields and gardens the day before the holiday and the graves of soldiers were blanketed with the blossoms.

3—Memorial Day Poem

A poem, written by John Clair Minot, printed in the *Youth's Companion* many years

—Memorial Day Poem

ago, beautifully describes such a scene. It follows:

Here in the woodland places, where the sunlight filters through,
The children gather the blossoms that are wet with shining dew;
They pluck them out of the grasses, and off of the bending spray,
And they weave the wreaths and garlands for our Memorial Day.
High in the leafy branches the robins sway and sing;
They are greeting the happy tidings that burst from the heart in spring.
But the children hardly listen, or pause in their sacred quest
For flowers to cover the places where the soldiers are at rest.
They have been told the story; and though little enough they know
Of the time of war and battles in the long, long years ago,
They feel that our beautiful country, where we live in peace today,
Twas a greater debt to the soldiers than all of their love can pay.
They are simple things—the garlands that their fingers fashion thus,
For the brave and loyal soldiers, who saved our flag for us—
But we watch them gather blossoms and deep in our hearts we pray
That their lives may match the spirit of our Memorial Day.

—Honoring the Veterans

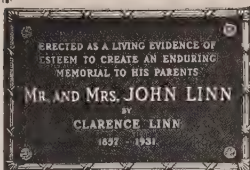
In this poem probably appeared for the first time, publicly, the term "Memorial Day," and it was perhaps an invention by the writer.

The wider decoration of graves, quite generally on the day previous to May 30, grew naturally and became a family custom; until, in recent years, it has not been unusual to find fewer flowers on some of the veterans' graves than upon those of civilians all about them.

Grand Army members have become almost extinct. The long lines of these men who were accustomed to march on this day at the head of numerous formations of civic societies and military companies, have answered the last roll call, and but few remain—none who are able to march, unless it be with feeble step.

Plots in cemeteries where considerable numbers of veterans lie sleeping are marked with flags, and sometimes on individual graves the

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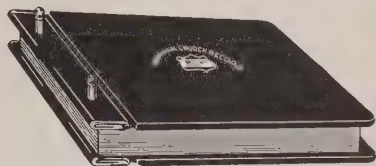
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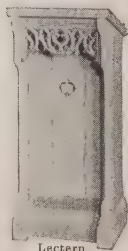
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CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Know the Facts

Ino. 8:32. *"You will know the truth and the truth will set you free."*

What a world of confusing conflicts, biased opinions, inflated pride, passion, prejudice, selfishness and a whole lot of ignorance thrown in! It is not easy to break through this concrete and steel—to "know the truth" and "get at the facts." Some years ago a Boston playwright wrote a playlet which required ninety seconds, a minute and a half to play. He invited seventeen prominent business and professional men who were possessed of a considerably higher I.Q. than Mr. Average Man, to render their best judgment of its possible merits. The reviewers were cautioned against snap judgments. They must observe accurately and not as mere chance spectators. They were not to talk to each other concerning merits or demerits. They also must retire to separate rooms and write a description only of that they had actually seen. Of the seventeen reports, not one reported the same as any other; and not one reported what actually had taken place! If trained minds have difficulty in arriving at finality and agreement concerning external objective things, how much more difficult must it be to analyze accurately and weigh subjective truth? And that's just what most of us are doing every day. No wonder that Jesus should insist on the importance of "knowing the truth." He did not want His followers to add to the sum total of world ignorance, spiritual blindness and dumbness.

Spirituality

Gal. 5:22. *"The fruits of the Spirit are love, joy, peace, patience, kindness."*

The church of Christ has suffered much in the past and present, from those self-appointed critics, both within and outside, who eternally harp and carp upon what constitutes spirituality. See how they line up church members! On one side, they place the spiritual sheep and on the other the non-spiritual goats. There is probably no other term in the entire Christian and religious vocabulary that has

suffered so much violence at the hands of both friend and foe as the term "spirituality." We have seen church pulpit committees turn down the most promising of our university and seminary students on the ground that they were "all right but lacked spirituality"; and then accept an untrained, yet voluble person who conformed to their measuring rod as "spiritual" but which later demonstrated the fallacy of their erring mind and judgment. We must ever be on our guard concerning the fallacy of their erring mind and judgment. We must ever be on our guard concerning a trite treatment of traditional terms. Too much "familiarity" even with sacred things may "breed contempt." It is not easy to define the "spiritual" today, and surely it was not yesterday. Jesus in John 3:8 compares the action of the "spirit" to that of the "wind." Both are practically unknown and unseen, though under the same law. The power of both is demonstrated by their effects. Just so with spirit—we "do not know where it comes from or where it goes" save from and to God. Too often spirituality is defined as a kind of highly emotional effervescence, something we experienced and demand in others. Again, it may be but a memory, a blueprint of someone beloved—an ideal—something we never achieved ourselves but which we hope to realize tomorrow. We doubt if God intended to play any favorites in the attainment of spirituality. Spirituality is sane, practical and all-inclusive. We don't believe that it is very far from religious culture, mental culture and social culture. It is related to "the life that now is as well as to the life to come." It is masculine and virile; it is truth and honesty at its best; it is the life we all must live in home, school, shop, work and play.

Youth Perplexities

Eccles. 12:14. *"God shall bring every work into judgment."*

Whenever the world gets into a jam, then Youth is appealed to—to get it out. Without the support of youth, your wars and "rumors of war" could never thrive. Youth also is the first to be effected by sudden political, social and economic changes. When technological unemployment arrives, modern Youth is always hit a little harder than adults. And when Youth hears his elders telling him that "we've always had unemployment and depressions and always come out with flying colors," he wonders in what ship Dad sailed—in what port he landed—what kind of a cargo he had and

whatever became of it. It's all right to state that all of our problems, youth included, come in "cycles," but let it not be heard from the lips of the smug and economically favored elders. Aside from a little war defense prosperity, we are still in that unfortunate cycle and have been for nigh on twelve years now. Let's not make Fascists and Communists out of our youth—it's too good stock. God will hold the elders accountable for the kind of a world they helped to build for their progeny.

Prosperity

Psa. 90:12. "... that we may apply our hearts unto wisdom."

It was Saturday night—suddenly the doors of the "nite club" opened wide while upon our ears was heard that pre-depression tune "Happy Days Are Here Again"! Yes, the City Clearing House reports that "money is flowing easier—the dollar volume of business is greater than any single week (aside from holiday trade) since 1929. "Pay checks and cash rolls and are taking up the slack of unemployment. This should be a welcome sound to many, but even "prosperity" can make fools of a people. The art of controlling a few extra dimes and quarters demands more technique and character than the grim task of collecting them. There is no greater test of our religion and culture than in our use of a few extra dollars—a little religion and a little education. We recall "war prosperity" days, a few decades past and the vicious aftermath that followed. We may choose frugal spending, plain living and hard work; or we may choose to be a nation and citizenry of bottle-fed citizens. Lest we be fooled, perpetual handouts, holdouts, walkouts and washouts hardly register a valid and progressive prosperity. We need a National Defense Program for the development and prosperity of the mind, soul, heart and spirit—within—as much as for that which is without. There is a Spiritual Mobilization as well as a physical—an heavenly as well as an earthly estate.

Mother's Day Reflection

Matt. 12:49. "Behold my mother and brethren."

There was never a time in our industrial history when right conduct was so dependent upon right thinking. The main way to reorganize a greatly disorganized world is for each of us to begin first to reorganize himself. And when (and not before) that process begins within—you and I are going to see a changed world without. Paul pleaded for a

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death of the "old man" and a rebirth of the "new man" and creature. We'd like to see an Obituary Column published each morning recording the names of those who have resolved to "die" to such things as fear, worry, selfishness, indecision, vain regrets, irritability, false desires and hopes and become "alive" with new courage, idealism, optimism, patience and freedom from harmful appetites. When you are in the "dumps" go to the New Testament and read the Overcomers in the Book of Hebrews and Revelations—then rush to your City Library and read in an hour or so, "A Fortune To Share" by Vash Young. Don't allow yourself to dry up and blow away. It cost God and somebody a lot of time, trouble and expense to help you get along as far as you have in the world. Don't allow all that to be "Gone With the Wind."

The Silent Saturday

I Cor. 15:55. "O grave where is thy victory?"

Between the Crucifixion and the Resurrection lay the silent Saturday, sacred to sorrow. The Sepulchre was sealed. It was all over; the Galilean dream was dissipated. The work of Jesus was finished. Hopes and fears alike were extinguished. Nobody expected a Resurrection dawn.

To many of us there comes this Saturday experience of despair: we do not understand that before there can be a rising again there must be a death and an entombment. Ah, for a faith to carry us over the sepulchre Saturdays!—*W. T. Ellis.*

Visualize writers in this magazine as Brother Ministers who have come to your study as friendly counsellors.

Motion Pictures

(Continued from page 255)

experiences to make up for the first, overcome the handicap of poor reading ability, and intensify interest, thus serving to "level out" the extremely wide variations among church adherents. Is it too strong to say that the motion picture may help the inactive member even more than the active? Not in view of the experimental results.

Ideas can be presented more quickly through motion pictures. They have been called the "seven league boots" of the classroom. With the little time available for the church to impart religious ideas, anything to speed up the learning process should be enthusiastically received.

Since religion is a maze of relationships—man to God, faith to works, worship to service, Old Testament to New, etc.—particularly pertinent are the results of careful experiments showing facts and their inter-relationships much more quickly learned through the use of motion pictures than through oral presentation. It has also been shown that motion pictures directly aid in the teaching of historical personages and historical geography. To substitute "*Bible*" for "*historical*" is obviously quite permissible.

Important contributions of experimentation define the limits of motion picture value. These limits, merely stated here, are each based upon detailed investigation by many researchers. Films are most valuable when combined with other teaching instruments such as the teacher and the text. No pastor need fear motion pictures taking his place in the pulpit. They will not supplant the Bible! No substitute for other methods, they simply lend aid in the way of illustrative material. Demonstration and actual experience are far better than the film as teaching devices. Pupils forget more when taught by motion pictures, but since they learn much more the net gain is greater. In a history experiment students did not learn dates as well with the films as without. Finally, no learning process is complete until thinking and doing play their part. Discussion, independent reading, problem and project work are as necessary to the film lesson as to any other type of instruction. Applied to religious uses, a film becomes valuable when, after arousing interest and imparting information, opportunities are given for expression in Christian activity. To illustrate: a film appealing for funds for a cause may be shown, but if no opportunity is presented for an offering the film's value is nil. There is no magic in motion pictures that transcends the laws of learning.

Further study will determine the extent of values and limitations of the motion picture in churches. The relative value of different types of motion pictures, the relative value for each department of the church's work, and practical problems of production and use are fields for extensive inquiry.

This much is evident: that the motion picture can be used to advantage in religion, that the Church dare not neglect this opportunity to increase its effectiveness. The motion picture has been converted and is attending church. Let's put the new member to work! —*By John Gable, Konnarock, Virginia, Lutheran News Bulletin.*

Current Books

GOOD NEWS FOR BAD TIMES

By Frederick Keller Stamm, Harper and Brothers. 205 pp.
\$1.50

What a happy title! And what a happy experience to discover that the sermons in this book justify that title to the full. These are "bad times" and the "Good News" was never more imperative to be spoken and heard. Dr. Stamm knows and shows, in this volume, how to handle the Gospel in the creative task of preaching that calls for keeping close to the bosoms of men if men are to be helped, blest, uplifted, encouraged, and all the rest of it, through the pulpit ministrations. It should prove a good book for the preacher who feels the need for that sort of thing.

In the physical arrangement of the volume, there are ten divisions and forty sermons. In the larger sections one finds such interesting considerations as "Believing Where We Cannot See," "Ladders to Heaven," "Watch Your Soul" and "Let the World Shake." Among the individual sermons there is a rich display of titles such as "Keeping Faith in War-time," "A Rendezvous With Life," "Moral Star-gazers," "Opiates of the Soul," and "When the Soul Caves In."

"Much of the content of this volume," says Dr. Stamm in the Foreword, "was preached as sermons to my people and, later, to my radio audience." Such is the nature of these sermons that they should be of interest to anyone concerned for that way of life which is revealed in the Sacred Writings of the Holy Bible.

—Harry W. Staver.

IGNATIUS HIS COVCLAVE

By John Donne, Columbia University Press, New York, 1941. 149 pp. \$1.60

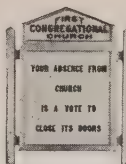
This is a reproduction in facsimile from the edition of 1611 with an introduction by Charles M. Coffin, associate professor of English, Kenyon College. It bears the sub-title "His Inthronisation in a Late Election in Hell." This little book will have a special appeal to the student of Church history, especially to those interested in the period in which the Jesuit Order came into being. Donne was one of the great preachers of the seventeenth century, a scholar whose wit, profundity and erudition were unexcelled. He marshalls all these qualities in this brilliant piece of satire. The casual reader should find interest in it also, reflecting as it does attitudes and ideas of Christian thinkers of 300 years ago.

—William Tait Paterson.

THEY PREACHED LIBERTY

By Franklin P. Cole, Revell Company, New York, 1942. 174 pages. \$1.50

The author is minister of the Williston Church in Portland, Maine. The book opens with an essay entitled "Watchmen on Liberty's Wall" in which he tells briefly of the part played by New England parsons in the struggle to achieve liberty. The average reader will learn about certain divines of the Revolutionary period whose names are strange to us but who played not an unimportant part in that struggle. The rest of the book is an anthology of quotations from the sermons of many of these men. It covers the topics: "The Divine Source of Liberty . . . Our Heritage of Liberty . . . The Nature of Liberty . . . The Nature of Tyranny . . . The Results of Tyranny . . . The Cost of Liberty . . . The Vindication of Liberties . . . The Obligations of Lib-



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erty . . . The Types of Liberty . . . America The Free." One could wish to quote at length but space forbids. Two brief sentences will indicate the timeliness and the timelessness: "On the free exercise of their natural religious rights the present as well as future happiness of mankind greatly depends. . . . Religious liberty is so blended with civil, that if one falls it is not to be expected that the other will continue."

—William Tait Paterson.

WOMEN OF THE BIBLE

By H. V. Morton, Dodd, Mead & Co. 204 pages. \$2.00

This is a delightful volume of portrait sketches, beautifully written. It has an unexpected freshness. While retaining the ancient background of the characters depicted, it nevertheless succeeds in giving them a contemporaneous reality as living persons. The psychological insight of the author is profound, but his delicate humor and unconventional approach prevents its being tedious.

The common humanity and the modernness of these twenty-three Bible women is stressed by a considerable fictitious element, but the writer's imagination is so restrained as not to violate good taste or destroy Scriptural values. Here and there throughout the book, one comes upon expressions which are pregnant with meaning. Examples of this are: "the antiseptic qualities of plain speech," "distances in the Bible are not measured from one place to another, but from God," "the hunger that lies in the hearts of kings," "a certain type of mind that is unwilling to admit disinterested generosity in others," and "the kind of message that many a wife has sent to her husband in a moment of crisis."

The author of this book, H. V. Morton, is a world traveller, a student of ancient customs, the writer of many books about distant lands.—*Talmage C. Johnson*

GOD STILL LIVES

By A Latter-Day Christian. Butler, Indiana, Christian Action. 207 pages. Cloth, \$1

The writer of this book prefers to remain anonymous, although the copyright is in the name of James DeForest Murch. I do not like anonymous books.

This is the story of a man's search for God and his subsequent peace of soul through Romans 12:1-2. It then tells how others were led to practice this Christian teaching. Much of the book deals with reports from groups and individuals, giving testimony concerning changed lives as a result of Romans 12:1-6.

The author tells his story simply, but with enthusiasm. He makes some valued criticisms. His entire aim is to point men to the Christ, to get them to accept Christ, and to get them to live the Christ life. And certainly any book which can help do that has value and meaning.

—W. R. Siegart.

HYMNS FROM THE HARPS OF GOD

By W. G. Polack, Ernst Kaufmann, Inc. 125 pages. \$1

Seventeen great hymns are discussed in the four chapters of this book in a scholarly manner by the author. For instance, under the heading of the first chapter, "Glory Be to God on High," Professor Polack devotes himself to "The Hymn of the Angels," "The Gloria Patria," "The Gloria in Excelsis" and "The Te Deum Laudamus." The hymns used are quoted in full. Sometimes different versions are used, and the song is also quoted in Latin—or occasionally some other language.

This is a book which deals in a scholarly manner with origins of hymns, and makes available much historic material for the careful and zealous student of hymnology.

—Wm. J. Hart.

THE LETTER OF SAINT BONIFACE

Translated with an Introduction by Ephraim Emerton, Columbia University Press. 204 pages. \$3

This is a volume in the "Records of Civilization: Source and Studies" edited under the auspices of the Department of History of Columbia University. Here is a book not designed for so-called "popular" reading, but one that will interest the scholar. These letters throw light upon the culture of the eighth century, and tell of the expansion of Christian civilization east of the Rhine. For those interested in medieval history here is an interesting source book. Boniface was primarily the "Apostle to the Germans" and these letters tell of his experiences.

The translator in his introduction suggests that "Re-Thinking Missions" is a helpful introduction to this correspondence, as both books deal with some of the same problems.

—Gordon W. Matrice.

THE HOLY SPIRIT

By Rev. Wick Broomall, American Tract Society. 207 pp. \$1.50

A book on the most difficult of theological subjects comes to us from Professor Wick Broomall, of Columbia Bible College, Columbia, S. C.

To those who, in youth, drank deep from the theological fountains of Hodge, Professor Broomall's arguments and inferences will be familiar. To others the book may be a useful restatement. The author knows his material and has brought together hundreds of scriptural passages in which the word "spirit" occurs.

A few quotations will indicate the author's method. "It is natural," he says, that a person who has written something should be the best interpreter of that which he has written. Now the Bible was written by the Holy Spirit. It logically follows that the Holy Spirit is our best guide in understanding the Bible." "Our study will be confined to what the Bible itself teaches . . . Speculation has no place here." "The Spirit undoubtedly led the Jews in the Old Testament times concerning the right books they should include in their canon." "If the Bible is not verbally inspired, it is not God's word." "We should remember what the Spirit said through Isaiah, 'When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.' When unbelief, in the form of higher criticism, came and denied the historical exactness of God's word, the Spirit raised up a standard. That standard is archeology, which is proving over and over again, that the Bible's history is absolutely errorless."

"In order to write on such a subject," says Professor Broomall, "one must be spiritually equipped for the task." He "must be led of the Spirit when he writes about the Spirit." The author approaches his task with the assurance of one who believes that the promise of Jesus, "He shall teach you all things," has been fulfilled in himself.

—Alvin E. Magary.

THE NEW TESTAMENT ACCORDING TO THE EASTERN TEXT.

By George M. Lamsa, A. J. Holman Company. 527 pp. \$3

The appearance of this translation "from original Aramaic sources" in 1933 caused some discussion among the authorities and some doubt was cast on its value. The ordinary reader, however, will find interest in comparisons with the King James' version. The petition in the Lord's Prayer, "Lead us not into temptation" becomes "Do not let us enter into temptation," and thus removes controversy as to God sending temptation to us. In the familiar verse dealing with "the eye of a

needle" a camel becomes a rope and again the preacher does not have to hunt around for various and altogether unsatisfying explanations. The point is obvious. Again John 12:40 becomes "Their eyes have become blind and their heart darkened, etc.," and God is not asserted to be the author of their blindness. The reviewer has found a number of places where the translation interests him and relieves him of difficulty. The volume is in excellent blackface type, well bound, and a delight to handle.

—Wm. Tait Paterson.

THE LIFE OF CHRIST IN CROSS WORD PUZZLES

By Lucile P. Johnson, W. A. Wilde Co., \$1

The publication of this book suggests that the crossword puzzle craze is still going strong. This is a most interesting book, containing 52 puzzles based on incidents from the life and teaching of our Lord. Working on these will help to increase one's knowledge of the Bible, especially the part dealing with the life and teachings of Christ. It makes a good book for the shut-in or the convalescent. Children will enjoy these, as doubtless will all cross-word puzzle fans.

—Gordon W. Mattice.

THE BIBLE

By Walter Russell Bowie, Association Press, for the Hazen Foundation. 68 pages. 50c.

Everyone has come to know the Hazen books on religion. This is the 11th volume, the latest to come from the press. Dr. Bowie has done an excellent job in presenting arguments for the reading of the Bible, an appreciation of it as literature and as the book of life, explaining what it teaches about God and man, and finally relating it to our contemporary world. The last chapter is particularly good as it deals with the Bible's great conception of God as active in history, a reaffirmation of the value of the individual, and the uniqueness of Jesus Christ. I find this exhilarating and stimulating reading.

—Gordon W. Mattice.

WHERE GOD MEETS MAN

By Dr. O. A. Geiseman, Ernst Kaufmann, Inc. 214 pages \$1.50

These sermons are well written and cover a wide range of topics. They are sincere and textual. There are some good titles here: "A Visit with First-Century Christians"; "The Attitude of a Christian toward a Non-Christian"; "Christians Dare not be Mugwumps" and "Look Beyond the Stars." A preacher will find this book helpful, although these sermons cannot be considered to be, at least by this reviewer, masterpieces.

—Gordon W. Mattice.

GOD'S NEW CREATION OR SERMONS FOR SPECIAL OCCASIONS

By William Sheldon Bowden, Light and Hope Publishing Co. 176 pages. \$1

Ministers and those who speak in public are often put to it to find some new emphasis for the special days of the church year. The messages for New Year, Easter, Armistice, Thanksgiving, Christmas and the other holidays become trite and threadbare unless we find some new source of light and inspiration. Scriptural, conservative and hopeful, this book is written to meet that need. The author is a pastor and the sermons were preached in his own church.

One may not always agree with the application and interpretation given to a certain passage of Scripture as used by the author but he has the pastor heart and is always stimulating. Those desiring a simple doctrinal sermon for a special day, a sermon setting forth the Atonement, the resurrection and the second coming, may find this book just what they have been looking for.

—Charles F. Banning.



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CANDLES IN THE WIND

By Allen Knight Chalmers. 224 pages. \$2

Did you ever try to carry a candle in the wind? It is such a self-centering process that it becomes self-defeating. Pay too much attention to the candle and your feet stumble. Christianity is a candle in contrary winds. Winds that try to blow out candles and leave man in the darkness. It is not an easy world in which to be a Christian. It is not just a "naughty world" as Portia proclaimed it. It is a lost, bewildered, fear-sick world. It is not enough to be a good person in a sheltered spot. The age demands light and warmth that cannot be blown out by the winds of Paganism.

Here are nineteen answers to the needs of modern life for a personal application of the Christian religion. It is positive, affirmative and hopeful. The candle has not and will not be extinguished.

The author has for a decade held high the torch in the Broadway Tabernacle amid the poor and the wealthy, the pleasure seekers and the heart broken. The chapter headings reveal the broad range of his interests and capacity to understand. Some of the headings are: The Strength of Flame—Life Needs a Cutting Edge—The Inescapable Idea—God's Finger on the Scales—Let's Be Realistic—How Can You Tell If You Are Christian?—A Hard Time To Be A Christian—What Are We Waiting For?

No one buying this book will be dissatisfied unless he is one who is seeking an easy life in a sheltered spot.

—Charles F. Banning.

CHRIST IS GOD

By Archibald Rutledge, Revell Company, New York, 1941
47 pages. 75c

The author tells us that "for more than thirty years it was my chief business in life to study and to try to teach literature." He is the lineal descendant of a signer of the Declaration of Independence and still makes his home on the plantation of that ancestor. He argues the truth of his theme by the reactions of certain of Christ's contemporaries to him, and he points out that these reactions were not such as we would naturally expect from the contact of one human being with another. He believes intensely and yet simply in the deity of Christ. His little book should help to deepen and strengthen this conviction in many.

—William Tait Paterson.

HELEN BARRETT MONTGOMERY

By Helen Barrett Montgomery with tributes by her friends, Revell, 141 pages. \$1.25.

Helen Barrett Montgomery was in many ways a remarkable woman. She is the only woman ever to be president of the Northern Baptist convention. She is one of the five women who were given the honorary degree of LL.D. from Wellesly College. She translated the Greek New Testament into English, and is the author of many valuable books. The first part of this book is made up of excerpts from Mrs. Montgomery's journals dealing mainly with the early part of her life. The second part, tributes by her friends is written by her pastor, Dr. Arthur W. Beaven, by her close friend, Mrs. Curtis Lee Laws, by her travelling associate, Mrs. Henry W. Peabody, and by a classmate. It is an appreciative presentation of a beautiful Christian life whose radiance is inspiring and whose flavor is appealing.

—Charles Haddon Nabers.

MID-WEEK SERVICES

Show Windows Of Life

Organ

Hymn: "Marching with the Heroes."

Prayer of Intercession.

Scripture: Psalm 23 (responsive).

Hymn: "Go, labor on, spend and be spent."

Pastor: (Our lives consist of contacts with members of our individual families, our friends, and fellow-workers; contacts with community, state, and national activities; contacts with God. To all these we present ourselves, advertise ourselves if you will, through acts and attitudes.

(James C. Massee says: "All human desires are compassed within the range of six fundamental yearnings—

to be personally winsome

" " socially attractive

" " domestically happy

" " economically secure

" " politically free

" " spiritually at peace

and all of these can be had only through righteousness, not otherwise." He continues, "All these are mine, because long years ago I brought my life as it was to Jesus Christ and put it at His disposal. I committed to Him the adjustment of my life relation to God, my fellow man, and to those circumstances and conditions over which I could have no control. The result of that commitment of faith has been altogether satisfying in every practical aspect of life."—From "Christ and Human Personality," by Revell, \$1.25.) (Pastor develop theme to show that we are judged by fellowmen according to "what they see and hear of us" just as you judge what is available in a store by looking in the show-windows. God judges us by our motives.)

Hymn: "When I survey the Wondrous Cross."

Cross."

Reading: "Miracles," Molly Anderson Haley.

Hymn: "Lord, God of Hosts . . ."

Prayer: (for strength to place our desires and decisions subject to the will of God, and rest our hearts in His.)

Hymn: "Awake, My Soul . . ."

Benediction.

The Hill Road

Sunday School Children sing "Blest Be the Tie . . ."

Invocation: Pastor.

Hymn: "My faith looks up to thee . . ."

Reading: A Creed—

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things. He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he

was given life that he might enjoy all things. He has received nothing that he asked for; all that he hoped for. His *prayer* is answered. He is most blessed.

"The Will and the Way."

Hymn: "O Master Workman . . ."
Prayer: Pastor.

Hymn: "Rock of Ages," Boy Scout Chorus.
Pastor: In The Hill Road Eleanor B. Stock

says, "God had a song He wanted to sing, and when he had finished it He created a man to sing it. You see, it was a mighty song and needed a Godlike singer. And the man was Jesus, a carpenter of Nazareth. He went up to Jerusalem, and as he walked down its narrow, crowded streets, God's song swept across the hearts of people."

It has been said that "God had a real job to do among men on earth, so he made MOTHERS; that he has implanted his divine love in the hearts of Mothers everywhere; that he looks to Mothers to keep alive among men the great lessons God has taught the human race."

Tell the story of "The Perfect Gift." World Call, July, 1932. Also, page 520, "Christ and the Fine Arts," Maus, Harpers.

Hymn: "O Beautiful for Spacious Skies . . ."
Reading: "Mothers—and Others," Amos R. Wells.

Benediction.

Gifts At Our Command

Organ.
Prayer: Pastor.

Hymn: "Just as I am . . ."
Reading: "He Too Loved Beauty."—Edwin McNeill Poteat, Jr.

Hymn: "Fairest Lord Jesus."
Scripture: Acts 3:1-10. John 6:9, 11. Judges 3:31.

Hymn: "Dear Lord and Father."
Pastor: "I have no silver or gold, but I will give you what I do have."—Moffatt. (In this list, Mothers, Fathers Soldiers, Missionaries, Businessmen, Workers, Doctors, Nurses, anyone who gives what God has bestowed upon them toward the welfare of others, and the glory of God. Discuss—Motives in giving; man's reaction to gifts of prominent persons; God's appraisal of giving.)

Reading: Psalm 21.
Hymn: "I heard the voice of Jesus."

Prayer: Pastor.
Benediction.

raise For Deliverance

Organ: From the Southland, Gaul.
Prayer of Invocation

Hymn: Rock of Ages.
Scripture: Psalm 98.

Hymn: Holy Spirit, Truth Divine.
Reading: "God," Catherine Cate Coblentz.

Pastor: Psalm 98 is one of a group of psalms (96-100) calling upon the Israelites



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to praise God for some great deliverance. Their passionate enthusiasm demands that we refer them to some great crisis in the history of the nation, and their broad view of Jehovah as the ruler of all nations, points to a time after the exile. Probably the salvation or deliverance which Jehovah has wrought is the return of Israel from Babylon, and their re-establishment in their own land. This is a triumphal shout of joy over what Jehovah has done for Israel.

This psalm begins with an appeal for a new song, one that had not been heard before; a marvelous deliverance needed a greater song of praise than was ever before sung. Besides a new note was to be struck, because the Israelites came back from Babylon feeling that Jehovah was no tribal or local God. God's rule was over the world, not simply Palestine. (Discuss tendency today for each nation to pray God's blessing on its own interests, as against those of other nations.)

The Jews came from their exile with a profound attachment for the Word of God, such as the race had never known, and with many precious additions to its meaning. All suffering, when rightly accepted, tends to draw men closer to God.

Hymn: Come Thou Almighty King.

Prayer: Pastor for the grace to accept God's guidance in our national life as well as individual lives.

Reading: "God Meets Me in the Mountains,"
Badger Clark.

Benediction.

Our Sins

(Concluded from page 242)

Ears and eyes are but to let sin into our lives, and our lips and hands are but to speak and do sin, all the senses but inlets and outlets of sin, it leaves human life without a challenge, no trumpets sound in the morning—only the funeral dirge of human guilt.

Indeed among some of us there is just such an element of hopelessness and defeat. In our public debates we are chiefly impressed by the evil a certain action will result in. The opponents of the bill or cause or crusade stand up and say, if we do this, just see all the evil that will result. And we are moved to be opponents, too. Then the supporters stand up and say, if we do not do this, see all the evil that will result, and looking at that evil we are impressed by the bad results of both courses of action, turn off the radio, and withdraw ourselves in despair from any stand at

all. The inability of the American people today to make up their minds derives, does it not, from the very fact that there are evil consequences in every contemporary course of action. Looking only at that side, they cannot make up their minds at all. Is that not perfectly true? What a long way indeed we have come, once everybody righteous, now everybody a sinner and human life without challenge or high decision.

To get out of this dilemma requires first of all, that we readjust our thinking from emphasis upon the evil consequences of any course of action, to emphasis upon the possible good. I take my peace-stand deeply cognizant of the dangers, and the evils involved in it, but even more pursued by its high possibilities for good. I am deeply conscious of the deficiencies of democracy, the harm it can do, but I am even more conscious of the good that can come from a government of, for and by the people.

In the second place, the only thing required of us all is that we be of use to our fellow men. To be good is not to be without sin, but to be of service to the highest and best in mankind. A good deed is not a deed that can be proved to be without spot or blemish, to leave no bad results at all, but a deed that, though it involves itself in a soiled world and itself becomes soiled, ministers to the courage, faith and just dealings of men.

Building a bridge works some harm to some people. One man loses his life building it. Some people are put out of business because a new way of travel is opened. A reckless driver careens off it to sudden death. That's the negative side of building a bridge. It is a very real side. If a man says I will build this bridge and to build it is altogether pure lovely good, he deceives himself. But if he looks at the negative side alone, and never builds that bridge, he is of no use to his fellow men and so his sin is even greater. You see the good man is the man who, when he sets out to build his bridge, is not self-righteous, but deeply aware of the evil consequences of building that bridge. Yet he builds it for he would be of use to his fellow men. In his life there is sense of his need for forgiveness, but there is also a sense of the challenge of the world in which he lives.

So—the things for which you and I stand, let's not be blind, are somehow, somewhere harming some one else. We cannot pride ourselves upon our righteousness and purity. Our hands are soiled with human misery, human

suffering, human sorrow. How deeply we do stand in need of God's forgiving grace.

Yet we fight on for the things in which we believe, fight on in a humility that makes for tolerance, fight on for only so can we be of use to our generation. "If we say we have no sin, we deceive ourselves." "Stand therefore having your loins girt about with truth, taking the shield of faith and the sword of the spirit, praying always with all prayer and supplication," and do battle for the best that you know.

Let Us Pray

O Lord Jesus, who hast died for us, that whether we wake or sleep we should live together with Thee, be thou our strength every morning and our rest when the shadows of the evening are stretched out. Give us humility and courage. Put on our lips words of confession and give to us the will to make this world fairer than we found it. In Thy name we ask it. Amen.

1

Confirmation

For home and loving care
That brought us unto Thee
On arms of faith and prayer
In tender infancy,
O Lord of life and power,
We thank Thee in this hour.

For Church that points to God,
And for Thy living Word;
For shepherd's staff and rod;
For grace our souls has stirred;
O Lord of life and power,
We thank Thee in this hour.

Dear Lord, be Thou our Guide
Through unknown future days;
And, ever by our side,
Direct our faltering ways.
O Lord of life and power,
So pray we in this hour.

Then shall our life, secure,
Be pleasing unto Thee;
Kept by Thee strong and pure,
Victorious we shall be.
O Lord of life and power,
We bless Thee in this hour.

—Victor E. Beck
Worcester, Mass.

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